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# THE MISSIONARY HERALD

APRIL, 1885.

VOLUME LXXXI.

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WALL MAPS, including Map of the World. Set of seven. Price on cloth, \$9.50; on paper, \$5.75.

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SIX MONTHS. — During the first six months of our last financial year we received from donations a little over \$186,000. We have hoped for at least a slight increase during the present year, so that we might report at the close of the half-year perhaps \$200,000. We are obliged, however, to record that our donations for the first six months of the present year do not quite reach \$167,000 (\$166,825.28). During the remaining six months, therefore, we must do our utmost to make sure, if possible, that the donations from the churches do not fall below \$250,000. A few rousing missionary sermons from pastors will be very helpful in this direction. Special thank-offerings, in addition to regular contributions, are always acceptable. Some such we not infrequently receive, which carry with them a personal story of sacred memorial interest. Their "record is on high."

THE MORNING STAR. — A letter has been received from Captain Bray, written January 19, while the *Star* was passing through the Straits of Magellan. All well on board. The vessel encountered heavy gales, one of them of special severity, commencing less than twenty-four hours after she left the port of Boston, and lasting for three days. South of the equator the winds were generally light and progress slow, though Captain Bray speaks of the vessel as a remarkably good sailer under light winds, a quality which is specially needed for her work in the Pacific isles. The *Star* probably arrived at Honolulu about March 10; but, as there is no telegraphic cable connecting the Sandwich Islands with the United States, we can have no direct information until the latter part of the month.

REV. DR. W. W. SCUDDER, who, it will be remembered, recently left his parish in Connecticut to return to India in connection with the mission of the Reformed Church, reports that he finds a decided change among the Hindus in reference to caste restrictions. Though the spirit of caste is still dominant, and constitutes the most prominent obstacle to the success of the Gospel, yet Dr. Scudder finds that there has been great lowering of the old caste pride, indicating an approaching emancipation from the baneful bondage. He looks upon this as a most hopeful sign of the times.



It is with great sorrow that we record the death of Miss Minnie C. Brown, of the Central Turkey Mission, which event occurred at the home of her father, Prof. Oliver Brown, North Springfield, Missouri, February 26. Miss Brown sailed from New York to join this mission July 17, 1880, and after brief, but very acceptable, service at Hadjin and Adana, she was compelled, by ill health, in May, 1883, to return to the United States. A graduate of Drury College, she was eminently fitted by her acquirements, as well as by the force of her character, for efficient service as a Christian teacher and missionary. It was her fond hope, as it was the hope of her associates in Turkey, that she would be able to return to her work at Adana, but her last letter to these rooms expressed her conviction that the Lord had another plan for her. Reluctantly, yet submissively, she bowed to his holy will. After a few weeks of increasing debility she "fell asleep," leaving behind her the memory of a blameless and consecrated life.

REV. DR. HUMPHREY, of Chicago, in connection with his work as District Secretary, has issued two tracts: "The Story of the Bees" and "For His Sake," which, we predict, will be read by a great number of people for a long time to come. Not every Christian can be so successful in his benevolent schemes as are these Christian givers, whose bees are so busy; but every one can seek to imitate their zeal and love, which are "sweeter than honey or the honeycomb." No better tract bearing on the duty and motives for giving has ever been issued than "For His Sake." It should be scattered everywhere. The circulation of these tracts has already been so great that their price has been reduced to 60 cents per hundred. They may be obtained of Dr. Humphrey at Chicago, or at the Rooms of the Board in Boston.

THE volume recently issued by the British and Foreign Antislavery Society, containing the Proceedings of the society at its two Jubilee meetings held a few months ago, brings freshly to view the fact that the slave trade in Africa has by no means been suppressed. It is an occasion for gratitude that so many able and prominent Englishmen of all shades of political and religious opinion should have met together to reaffirm their hostility to the nefarious traffic, and their purpose to oppose it in all practicable ways. Cardinal Manning in his speech stated a fact which undoubtedly has greatly influenced a large portion of the English people to desire their government to maintain a strong hold upon Egypt and the Soudan. "We are told," he says, "that slavery exists to this day in the great Mohammedan world. England, by the direct providence of God, is now planted in the heart of that Mohammedan world. Egypt is the heart of that great Mohammedan world, and it is the very heart of this abominable traffic." "Earth hunger" and "Jingoism," though far too potent factors in forming public opinion in Great Britain, could not so unite the nation in the conviction that British power should be exercised in Egypt and the Soudan. The wide-spread anti-slavery sentiment impels to the same conviction. General Gordon's announced purpose, on reaching the Soudan, not to interfere with slavery, is by no means to be considered as an expression either of his own or of England's purpose not to oppose the traffic just so far as was possible. His utterance at that time is to be understood as was



Mr. Lincoln's declaration, when he assumed the presidency of the United States, that he was not called to that office to abolish slavery. He had not then the power to do so, constitutionally or otherwise ; yet we know that, afterward when the power was his, he gladly used it in freeing the slaves. When Gordon reached Khartoum, he found himself wholly unable to readjust affairs in that region on the basis of the abolition of slavery and the slave trade. He frankly said so ; and announced that he should not make the attempt. It is a sad fact that the trade in the Soudan and other portions of Africa is still carried on with success, if not with boldness. A recent telegram from Zanzibar states that 200 rescued slaves have just been handed over by the British authorities to the Church Missionary Society at Frere Town. Arab dhows are continually crossing the Red Sea, laden with slaves. Mr. Stanley reports that on his recent tour along the Upper Congo he discovered a camp with 2,300 slaves, principally women and children, and that this supply had been secured by the burning of 118 villages and the devastation of forty-three districts. The Rev. Chauncy Maples, of the Universities' Mission, declares that, during a residence of six or seven years, he has never taken a journey of seventy miles from Masasi, without coming across a caravan of slaves. One of these caravans numbered 2,000. The woes of Africa from this accursed traffic have not yet ceased : and the cries of men and women, who are marching in the coffles into a servitude worse than death, still ascend to heaven. If we cry "How long, O Lord ! how long ?" we may get our answer from his Word and his providence, — until the gospel, the divine remedy for human woes, is carried into all sections of the Dark Continent.

No better illustration of the possible influence of educated Christian men has been presented the world for many a day than that given by Professor Phelps in his recent articles in *The Congregationalist* entitled "My Study." The agencies set on foot by the men who were wont to convene in that study at Andover have been potent factors in the religious history of this country and of the world. If such influences were possible in a Christian land like ours, what shall we say of the opportunity opening before young men now in mission seminaries in heathen lands — at Kioto, Tungcho, Ahmednagar, and elsewhere ? What motives to effort in establishing and sustaining such institutions !

MR. AND MRS. OUSLEY reached Inhambane from Natal on the second of December ; and shortly after that date, Mr. Ousley and Mr. Wilcox went into the interior, a three days' journey, to the Makwakwa Ridge, referred to in Mr. Richards's account of explorations in the last *Missionary Herald*. They agreed that it was not expedient to establish a station near that ridge, but were favorably impressed with the outlook near the Bombom River, a small, swift stream about twenty-five or thirty miles west of Inhambane. The region is thickly populated, the chief question as to its occupancy by the mission arising from the fact that there is dispute between the Portuguese and the Makwakwas, who are Umzila's subjects, as to territorial rights. Mr. Richards says in a letter recently received that, on further inquiry, he is convinced that the stream which he reached on his late journey inland, which the natives assured him was the Limpopo, was not that river but a branch of it, the Luizi, which runs parallel with the main river for a long distance and many miles to the eastward.

THE London Missionary Society mourns the loss of two of its officials, who have long been connected with its work. Rev. Robert Robinson, the Home Secretary, who has also had charge of its publications, has now, after prolonged and faithful service, been compelled to withdraw, by reason of advancing age; and John Kemp-Welch, Esq., who for ten years has acted as treasurer, has been taken away by death. While sympathizing with the society for these losses, we congratulate it on the new and improved form in which its magazine, *The Chronicle*, now appears. The workers may change, but the work goes on.

A GENEROUS donor, whose annual gift to the American Board is over one third of the amount given by the church with which he is connected, thus writes: "How can we expect greater contributions for a cause which no effort is made by our pastor to increase? We have no monthly concert and never a sermon on the subject of missions. About all the information we have as to the work is derived from a few copies of the *Herald* taken by a few members of the church. My wish is that you would send some one to us and stir up the people." We would suggest to any person, situated as described above, that a respectful request be presented to the pastor that he preach on the subject of missions at some favorable time, also that it will be pleasant to some of the members of the church if the monthly missionary concert should be established. There are very few pastors, indeed, who would not respond most heartily to such requests. At any rate, let the trial be made.

In connection with the above it may be well to say that some pastors would be greatly surprised were they aware what complaints come to our ears from their parishioners that they say little and do little effectually to stimulate the benevolent offerings of their people. It is sometimes said that pastors seem afraid to press the claims of the missionary work lest they offend their people by calls for money, or through fear that parish interests may suffer if appeals for other objects are persistently urged. Doubtless there are persons in every parish who dislike the contribution box, but there is a larger number, we believe, who notice and disapprove of anything that looks like selfishness or indifference to the needs of Christ's kingdom. Those pastors are wilfully blind who do not see that the surest way to secure ample provision for home needs is to stimulate to the utmost the spirit of charity, a work which can never be done save by repeated and urgent appeals to world-wide benevolence. For a while a parish may seem to profit by a diversion of the energies of the people from outside work. Churches which arrange their Sabbath contributions so as to ensure the largest amount to meet home expenses may make what they regard as a good report for one or more years; but leanness will come sooner or later, for the springs will be dried which only can furnish ample supplies. The people will become narrow in thought, and the pastor will find that those whom he has not effectually taught to love the world for Christ's sake, do not love him as he would like to be loved, and do not provide for him as he wishes to be provided for. Are not some pastors failing to keep open the fountain at which they themselves would drink? Even in the interests of self and the home-work it is the utmost folly to forbear to press the claims of the world at large upon the benevolence of men.

REV. DR. ROBSON, late of India, in an article on Protestant Missions, presents in a terse way the difference between the calls for Christian labor in evangelized and in unevangelized lands. "A great work," he says, "is to be done in England, but Christianity is there to accomplish it; a great work is to be done in heathen lands, but Christianity is not there to accomplish it. Between doing the work of Christianity in a land where it is established, and establishing Christianity in a land where it is not yet, there can be no competition of claim."

GOOD news has been received that a church has been formed in Sophia, under the care of the Bulgarian Evangelical Society, with which our European Turkey Mission coöperates. The congregation has been growing for some months; and on January 25, by council, a church of twenty members was organized. This is an important movement, inasmuch as Sophia is the capital of Bulgaria, and a place of central importance.

THE first instalment of Japanese immigrants to the Sandwich Islands arrived at Honolulu, February 8, and consisted of no less than 949 persons, 666 being men, 165 women, and the remainder children. There was thus added on one day a little more than one per cent. to the population of the Hawaiian Islands. They are to be employed on the plantations and as servants, and if they show themselves adapted to meet the calls for labor at the islands, large numbers of Japanese may be expected to follow. It is impossible to say now where unto this may grow.

How many persons would be found at a prayer-meeting in an average New England church, if the meeting were held in a building similar to that in which the Christians of Strumnitz, European Turkey, meet for prayer? These persecuted Protestants, seven of whom were recently released from prison, assemble in the dwelling-house of one of their number. These houses are described "as dark, without windows, excepting a hole in the roof for the smoke to escape. They are without ceiling, and, therefore, cannot be warmed, although the smoke-emitting fire burns continually. One who is unaccustomed to it cannot stand upright because of the smoke, but is obliged to keep low, and, with handkerchief in hand, wipe away the irrepressible tears. When obliged to stand in offering prayer, it is necessary to be brief to escape suffocation. It is difficult, also, to read, as the hole in the roof is darkened by the heavy smoke." If this item should be reported in any prayer-meeting in the United States, would it not be well to follow with a verse of the hymn, "Must I be carried to the skies, On flowery beds of ease"?

IN the hold of a single vessel recently sailing from the port of Boston, bound for West Africa, were stored 132,000 gallons of rum! What an unmitigated curse this will be to Africa! What an unmitigated disgrace it is to our land, that, in addition to all the misery we have brought upon that continent in past generations by aiding in the slave trade, we should now help to still further degrade her people by making them slaves of appetite! May God rebuke the miscreants who thus seek to make gain out of the souls of men!



TIDINGS have just been received of the death, February 21, of Pastor Schubert, of the Krabschitz Institution. The evangelical forces in Austria are sadly weakened by the loss of this able and faithful man.

THE pastor of a small home-missionary church beyond the Mississippi writes in reference to the map of the world published by our Board: "You could not do better for the future than to start a 'map fund' for such home missionaries as would regularly use the map in instructing their people. The work of foreign missions would be greatly helped if the home missionaries informed their people concerning its extent and need."

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### APPEALS FOR SPECIAL OBJECTS.\*

A PLAN was adopted by the Prudential Committee two years ago by which the missions, in annually forwarding their *regular* estimates, covering items of prime importance, may also present *contingent* estimates, under which shall be placed *additional objects which are regarded as exceedingly desirable for the wise and efficient prosecution of the work*. According to this plan it is understood that each mission asks first of all that its regular estimates be granted, and that then, in case special gifts, over and above regular donations, are made for these additional objects, or in case the anticipated regular donations should largely advance, as we wish they might, the items on the contingent list may be also allowed. This arrangement was suggested in order not only to give opportunity for special donations for special objects, but also to give assurance to donors that these objects meet the approbation, not of one missionary alone, but of each mission concerned, and of the Prudential Committee which has in trust the whole work.

It is therefore the urgent request of the Committee that our missionaries should refrain from making personal solicitations for missionary objects from churches, Sunday-schools, or friends at home, except for those objects which have been approved by the mission and by the Prudential Committee, the donations thus secured to pass through the Treasury of the Board, and to be acknowledged with other receipts. Personal gifts sent through the Treasurer by friends to promote the comfort and usefulness of a missionary are of course excepted.

The observance of this rule is important in order to prevent any possible misuse or waste of funds, to make sure that the expenditure is judicious, and to sustain and enlarge the regular work of the missions. It will also encourage the personal solicitation by missionaries for special objects in which they are particularly interested, and a hearty response to such solicitations, *provided only that the objects for which the solicitations are made have been previously approved both by the mission and the Committee, and that the gifts bestowed are additional to regular contributions*.

This statement, it is believed, will be helpful both to missionaries and missions abroad and to their friends and the churches at home.

\* A minute adopted by the Prudential Committee, February 10, 1885.



## FIFTY YEARS OF GROWTH IN THE MADURA MISSION.

REV. WILLIAM S. HOWLAND, of Mandapasalai, Southern India, in connection with the Jubilee celebration of the Madura Mission, prepared a diagram showing the progress of the mission within the fifty years. This diagram indicates at a glance the changes which have taken place year by year: (1)

in the number of adherents;

(2) in the number of communicants from the beginning;

(3) in the number of communicants during each year. The

twelve columns marked off by the perpendicular lines represent each one thousand people. The record is most cheering,

showing an advance within the fifty years from nothing to almost twelve thousand adherents.

It will be seen that it was the middle of the fifth year from the start when the first adherents were secured,

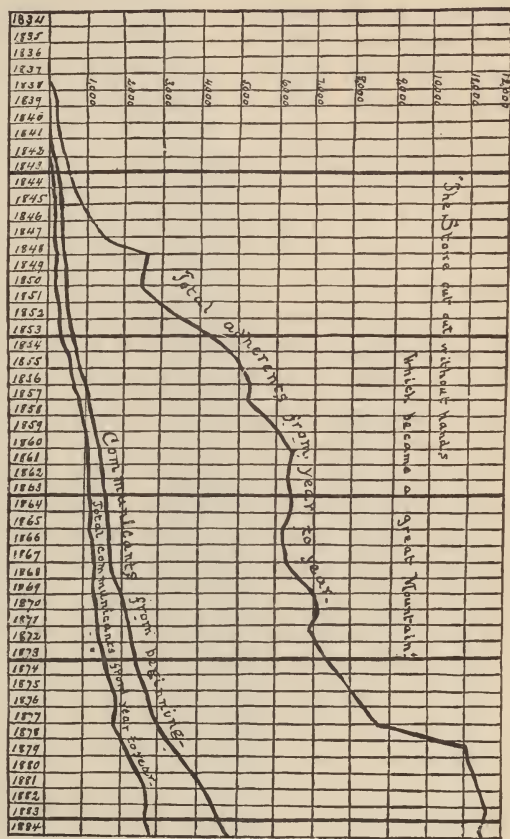
and the beginning of the ninth year before the first communicants were received. Mr.

Howland makes the following comments on the diagram:—

“In nine years out of the fifty the line denoting adherents retreats a little, but the advance in many years is rapid, notably for 1878 (more than two thousand). Leaving out the first decade, the most rapid increase has been between 1873 and 1883. The next is between 1843 and 1853; in both cases nearly four thousand. The least growth was between 1863 and 1873: less than one thousand.

“The second line shows the number of persons admitted to the churches on confession of faith from the commencement of the mission, reaching nearly five thousand. The third line indicates the total of communicants from year to year. Very few years has there been a decrease in the total. Up to 1873 the proportion of communicants to adherents was increasing. In 1854 it was only about one ninth, in 1863 it was one sixth, and in 1873 it was fully one fourth. The very rapid increase of adherents in the next ten years went ahead of the communicants, but the communicants number more than one-fourth part.”

Our brethren in this mission, and those who support them in their work, have reason, in view of the facts here presented, to thank God and take courage.



## THE COLLEGE AT HARPOOT, EASTERN TURKEY.

BY REV. O. P. ALLEN, OF HARPOOT.

THE accompanying illustration gives a view of a small portion of the city of Harpoot, one of the five stations of the American Board in the Eastern Turkey Mission. In the foreground is seen an Armenian church with its cupola and few small windows. The style of building is well shown in the group of houses clustered about the church. In the background are seen the college buildings and mission houses. The location of the city, on the southern slope of a mountain, gives to each house a wide view of the plain on the south and west, dotted with villages surrounded by groves of poplar and fruit trees, and checkered with the green and brown of fields and vineyards, while beyond rise up the bare, round summits of the Taurus Mountains. Looking northward from the mountain-top, back of the city, is seen the valley of the Euphrates, and in the distance beyond tower up the rugged peaks of the Anti-Taurus. The western and northwestern limits of the Harpoot station are visible, with many of its villages, while still other villages are hidden from view in the valleys of the river and its tributary streams. "The Great River," coming from the east, almost encircles the plain and its surrounding mountains; then, piercing the Taurus, it makes a sharp turn southward on its long journey to the Persian Gulf.

Another section of the mission on the southeast, hidden by the mountains, extends to Diarbekir on the Tigris, and thence ninety miles along its northern bank. This was the mission field of our lamented Brother Walker until his death, in 1866.

The building seen on extreme left of the picture, in the rear, is the West Chapel, whose upper story is used as a dormitory for the college students. In the rear of the chapel are kitchen, dining, school, and recitation rooms. The building at the right of this chapel, with slanting roof, is used for the male department of the college. The lower story accommodates the preparatory school and the upper one is for college classes, library, and apparatus. Next to this, a little farther down, is the house of Mr. Barnum, and the one with a flag on its slanting roof is that of Mr. Wheeler, president of the college. The addition on the left side of Mr. Wheeler's house is a printing-office, whose once busy press is now silent, sealed by government order until permission is given to use it. A telegraph wire extends along the street in front of the mission houses.

The large buildings near the upper right-hand corner are all connected with each other. Mr. Browne's residence and rooms for teachers are in the middle of the lower part, and at the right is the book depository. The upper and larger part was built in 1882 for the female department of the college. Its thirty-three rooms are sufficient for a hundred boarding and fifty day scholars.

Many were the surmises of the Turks as to the design of such a structure. Some saw in its large rooms barracks for English soldiers, with powder magazines below; for, did not the missionary cover some of the chimneys with tar-cloth to prevent fire being thrown into them? The visit of an English officer\* awakened much suspicion, even among Turkish officials. One morning, eighteen long,

\* Colonel Stewart, who accompanied General Gordon in Egypt, and was there treacherously murdered by the natives.



THE COLLEGE AT HARPOOT, EASTERN TURKEY.



heavy boxes were brought on camels and unloaded in front of the suspected building. Soon two officers called, and before leaving expressed great interest in anything new from America, and requested that a box be opened. We were quite ready to gratify their curiosity, as the boxes contained nothing more dangerous than fanning-mills. It afterward appeared that they were sent by the military pasha, who probably thought that we were filling the big house with arms as well as with ammunition. The fanning-mills began to "raise the wind," even before reaching the harvest-field.

Recently the government has required that a firman, or charter, for the college be obtained within three months; that teachers be examined for license to teach; and that the course of study be submitted for approval to the board of education. A favorable result is hoped for, but the attitude of the government toward educational effort among Christians occasions some anxiety.

The college sustains an important relation to evangelistic and educational work in all the central and eastern sections of Asia Minor. Its three hundred and one pupils, of whom forty-two young men and twenty-seven young women are in the college proper, come from forty-six cities and towns. Men and women trained in the college or theological school are urgently called for, as preachers and teachers, from Sivas on the west to the borders of Russia and Persia. One graduate has gone to labor among the Armenians in Persia. It is the aim of this institution to carry forward the same work which the theological school and female seminary have been doing for the past twenty-five years. Some of the fruit of the efforts to train up laborers is seen in the eight thousand Protestants gathered in fifty or more congregations, a score of churches with fifteen hundred members, and about eighty schools with twenty-five hundred pupils.

The influence of the college, also, in stimulating the Armenian communities to educational efforts is important. Many of the students retain their connection with the Armenian church, and will go back as teachers, or to occupy other positions of influence among their own people. The agitation for reform in the Armenian church will find in them intelligent leaders.

A prominent place has been given to female education, and marked progress has been made. Thirty years ago there were no girls' schools, and scarcely a woman able to read could be found. A recent letter reports one hundred and twenty-seven in the female department; also sixteen girls' schools in operation, and twenty-seven women and girls at work as teachers and Bible-readers. Many mothers give up their ornaments, and some deny themselves even the comforts of life, to educate their daughters. No figures or language can express what the education of girls means for the present and future welfare of the Armenian nation.

We earnestly desire the prayers of God's people for these schools, that the pupils themselves may all find the "life and light" of the gospel and then carry it into every home in the land. One morning last year a beautiful sight was seen at Harpoot. A cloud was pouring its raindrops upon the plain in the early morning. As the sun rose a splendid double rainbow appeared, resting at one extremity on the college and president's house, while the opposite ends of the magnificent double arch rested on the plain among the villages. There, in



thought, still remains that bow of promise, signifying God's purpose to bless the seed-sowing of his holy Word causing it to spring up and bear abundant harvests. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing."

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RECENT DEATHS AT THE SANDWICH ISLANDS.—REV. S. C. DAMON, D.D., AND MRS. LOWELL SMITH.

To the three veteran servants of Christ in the Hawaiian Islands whose deaths we have been called upon to record within a little more than a twelvemonth, — Coan, Alexander, and Lyman, — must now be added the names of Rev. Dr. Damon<sup>1</sup> and Mrs. Abigail W. Smith.<sup>2</sup>

After a sickness of only three weeks, Dr. Damon was called from his service on earth on the seventh of February last, when he lacked but eight days of completing threescore and ten years. For forty-two years he has occupied a most important post, in connection with the American Seamen's Friend Society, as seamen's chaplain and pastor of the Bethel Church at Honolulu.

While devoting all needful attention to the interests of sailors, he has ministered especially to foreign residents at the islands, and has thoroughly identified himself with all enterprises bearing upon the welfare of all the Hawaiian people. He began the publication of *The Friend* in 1843, and passed the paper over into other hands only a few weeks before his death. The missionary work at the Sandwich Islands and in Micronesia has had the benefit of his wise counsels and loving sympathy. In 1861 he visited Micronesia on the *Morning Star*, and made an extended report, which was published in *The Friend*. At the time of his death, though he was preparing to lay aside all official duties, he was not proposing to remain idle. He had plans for work among the Chinese, and had great pleasure in the fact that his son was devoting his life to labors for these thousands of emigrants from China to Hawaii. Rev. Dr. Hyde says of him: "He has been so long identified with Honolulu that it will seem a different place without the sunshine of his presence."

Funeral services were held on Sunday, February 8, in the Bethel Church, which was crowded with a great assembly, including the King and representatives of every section of society and of every nationality, all testifying to the reverence felt for Dr. Damon's character and their deep sorrow at their loss in his death.

Mrs. Smith had not, of course, stood in such a public position as had Dr. Damon, but in the circle in which she moved she was dearly loved, and she will

<sup>1</sup>Samuel Cheney Damon, born at Holden, Mass., February 15, 1815; graduated Amherst College, '36; Andover Seminary, '41; married Julia Sherman Mills, October 6, '41; arrived at Honolulu, October 19, '42; pastor of Bethel Union Church, '42-'85; died at Honolulu, February 7, 1885.

<sup>2</sup>Abigail Willis (Tenney) Smith, born at Barre, Mass., December 4, 1809; resided in Brandon, Vt.; studied at Ipswich, Mass., under Mary Lyon and Miss Grant; married Rev. Lowell Smith, October 2, '32; sailed from New London, November 23, '32, for Sandwich Islands, where she resided with her husband, first on Molokai and afterward at Honolulu; died January 31, 1885.

be sadly missed. She is spoken of as possessed of a lovely Christian character, fulfilling her responsibilities as wife, mother, missionary, and teacher with great fidelity and grace. A Christian lady, now in the United States, recalls the fact that it was the hymn which was written for, and sang at, the sailing of Mr. and Mrs. Smith for the Sandwich Islands in 1832 ("Yes, my native land, I love thee"), that first awakened in her an interest in foreign missions. For fifty-two years Mrs. Smith labored in various ways for the good of the Hawaiian race, always aiding her husband in his efforts, and part of the time by teaching, for which work she was eminently qualified. For many years she has been president of the Hawaiian Woman's Board, into which organization she carried all her faith and zeal. At the funeral of Mrs. Smith, Rev. Mr. Forbes remarked, in view of the recent deaths of veteran missionaries: "As one after another of the aged fathers and mothers who have led this Hawaiian nation through the tottering steps of its infancy up to its present position pass away, we cannot resist the feeling of a national bereavement in their departure. An orphaned people may well mourn the loss."

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### THE TARRIERS IN THE CAMP.

"THEY shall part alike," said David when the question arose concerning the division of the spoils after his great battle with the Amalekites near Ziklag. There were two hundred of his men who did not go to the battle, but who, being too faint to go over the brook Besor, remained behind to care for the stuff. The spoils won from the enemy were valuable, and naturally every man wanted a share. It does not seem altogether strange that certain soldiers who had been in the thick of the fight should have urged that those who stayed behind should have no portion in the division which was to be made. The battle had been severe and full of peril to life. Only the stoutest could endure the fatigue of the swift march and the long struggle lasting for a night and a day. Should those who had endured all this hardship share the fruits of their victory with the feeble men, who had been overcome by fatigue even before the battle-field had been reached? The soldiers said: "No." "Because they went not with us, we will not give them aught of the spoil that we have recovered." But David ordered otherwise. Rebuking his soldiers, who are called "wicked men, and men of Belial," he directed: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." And the rule here adopted in a particular case became a principle in Jewish law. "And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day."

Let us look a moment at the principle underlying the rule that they who were in the battle and they who tarried by the stuff "shall part alike."

In the warfare now going on in the earth between the kingdom of God and the kingdom of Darkness there are many who in their own view and in the opinion of others are certainly not at the front. They are faint before reaching the field of conflict. One third of David's army stayed behind at the brook Besor;

but a larger proportion of the enrolled membership of Christ's followers are apparently at a distance from the scenes of conflict in which his active forces are engaged. Some of these persons are asking, and may well ask, whether they shall have any share in the victory God has promised his people. The answer to this question depends upon the reasons for their staying behind. These reasons may be good and valid. Their share in the assured triumph will not be determined solely, by considering *where* they were, but *why* they were there. It was this element in the case of his soldiers which led to David's decision. If those who stayed behind at Besor had had no interest in the battle, refusing to listen to the order to go forward, or questioning the wisdom of the undertaking; or if they had been faint-hearted, trembling before the hostile forces and anxious to escape toil and danger, we may be very sure that they would not have shared equally with their more courageous brethren. If they had tarried by the stuff because they loved the stuff, and were determined, come what might, to lose none of that, David would never have said "They shall part alike." But he said this because those who remained behind did so from necessity. They were as ready for the fray as were their comrades; their zeal and courage were as great; but with all their disposition to go to the front they could not go. Their strength was not equal to the undertaking; but, being thus cut off from the service which they would have gladly rendered, they did what they could, — they kept the camp, and guarded it well, and were ready to send forward whatever aid they could to those who were in the thick of the fight. Who shall say that these men should not share alike with their brethren?

This principle is clear in its application to the servants of Christ who cannot be at the front of the conflict in behalf of his kingdom. If they love ease, if they are wanting in zeal, if they cling to the camp and shun the field, what part can they expect in the ultimate triumph? But if through weakness of the body, through the circumstances of their lives, or any want of adaptation for the sterner service, they stay behind, yet hold the foremost place they can, cheering those who are before them, and sending forward the necessary supplies, they shall not lose their reward. How God can make their reward *equal* with that of those who are in the forefront of the battle, we may not understand, yet he who is just in counsel and infinite in resources will surely say unto them, "Well done," and will welcome them into the joy of their Lord.

The warfare for Christ's kingdom is nowhere joined more sharply than in Pagan lands, where the missionaries of the Cross are holding up the banner of our King. Only one in a thousand of the members of our churches is in this arena of stern conflict. It certainly seems as if a larger proportion might be there. But all who stay behind are not laggards. Many are chafing in spirit and find it hard to submit to the Providence which keeps them from crossing the seas to engage in this uttermost service. To all such the message is, "They shall part alike." But for those who deny their obligation, or who shirk the call, unwilling to leave the camp for the outposts, or who are unconcerned as to the result, there is no word of cheer in God's Book.



## REV. ANSON GLEASON.

BY REV. AUGUSTUS C. THOMPSON, D.D.

THE Rev. Anson Gleason was born in Manchester, Connecticut, May 2, 1797, and joined the Centre Church, Hartford, June, 1819. Three years later, he became an assistant missionary of the American Board, and in January, 1823, started for the Choctaw country. The journey was performed in the saddle, the same horse being used which carried Dr. Goodell, — then a young man, — who had been to the South on an agency for the Board. After eight years of usefulness among the Indians, the health of Mr. Gleason's family obliged him to return to the North (1831). Among his feats of economy while laboring for the Choctaws, at a distance of fifty miles from any other missionary station, he built a house, chapel, and schoolhouse, all in one, for five dollars and a half; and in that house he entertained at the same time Messrs. Evarts, Byington, Kingsbury, and Worcester.

Upon the solicitation of Miss Sarah L. Huntington, afterward the wife of Dr. Eli Smith, missionary in Syria, Mr. Gleason came into connection with the Mohegans near Norwich, Connecticut, where a church was formed, to which, having been ordained, he ministered until 1835, a period of sixteen years. For a time he acted as District Secretary of the Board in Vermont and New Hampshire. In the fall and winter of 1845-46 he revisited the Choctaws, who had been transferred to their new home in the Indian Territory, taking with him three female teachers from the Board. That visit was a memorable one, for a deepened religious interest became manifest as he went from station to station, and a great number of converts were reported, some of whom became ministers of the gospel. There was good reason for his saying, late in life: "I expect to meet many redeemed Indians in the Land of the Saints." In 1850 he commenced laboring among the Seneca Indians not far from Buffalo, New York, where he remained for ten years. After that, he became a city missionary in Rochester, Utica, and Brooklyn. In the city last named, to which he removed twenty-one years ago, he died on February 24.

Father Gleason — for so he has been called a long time — lived under the administration of all our Presidents, and attained to the age of eighty-seven years and ten months.. Exuberant cheerfulness characterized him to the last; so did love for all good men and good objects. A larger, warmer heart has seldom beaten. His motto, "Faith, Hope, Charity," was in keeping with the absence of all despondency and complaining. His hopefulness and his bright, original ways of expressing himself continued to the extreme of life. It is not many months since he wrote to a friend: "That Stone, cut out of the mountain without hands, is looming up far above the loftiest mountains, and can never fall back into the quarry whence it was cut." His interest in the cause of missions kept unabated. "My old heart burns up afresh," he wrote, "on reading the reports of the meetings of the American Board." Referring to earlier officers, to those now serving at the Rooms, and to the one last deceased, — Dr. Means, — he expressed the belief that "they are to occupy reserved seats among the



Elders." "Most of my old correspondents have dropped the pen, and have gone, without leaving their address." "The good Lord has given me a good, long working day, which I have enjoyed very much; and, no doubt, he is going to give me a much longer day of rest." "I expect soon to be over in that good country, where the good never go out, and the bad never go in."

## SOME OTHER PEOPLE OF SOUTHERN INDIA.

### A LETTER FROM BRAHMANS AND OTHERS.

[The *Herald* for last month contained an account by Rev. Mr. Gutterson, of Melur, Southern India, of the people living in the villages near his station, and belonging to the poorer and ignorant classes. Since that article was printed we have been shown a letter addressed to certain friends in Andover, Massachusetts, who had sent a number of books to Mr. Gutterson for the use of the people at his station. This letter was written by members of the Melur Lyceum, entirely on their own motion, and is signed by seventeen names, mostly government officials. Eleven of the seventeen are Brahmans; only two are Christians. We present the letter here as showing that there is another and far more intelligent class of people in India than that referred to last month, and also that it may be seen that our missionaries reach and influence in favor of Christianity many persons who are not yet converted to Christ, and who are not mentioned in statistical tables of results attained. The letter is here printed precisely as written, and is said to be a fair specimen of the use of English by such Hindus as pass the B. A. examinations at Madras University.]

FROM THE MEMBERS OF THE MELUR LYCEUM TO THEIR WELL-WISHERS AND FRIENDS IN AMERICA: *Our Dear Sirs*, — As resolved at a recent meeting of our Lyceum, we are exceedingly happy to send this letter of thanks, which, we can assure you, is but an inadequate expression of our intense feelings toward you.

It is the mythological belief of us Hindus that this earth of ours is at the centre of the universe, having other worlds above and beneath, similarly peopled and having traditions like ours. But we have had the good fortune to know, not only through books, but also by the presence of your worthy countryman and representative, our energetic secretary, and others, that there is truth, in one sense, in the above belief; nay, more than that, that the people of the New World are so far advanced as to care for people whom they have never seen, and even to make some self-sacrifice for their sake.

We firmly believe that the patriot of every country should know America and its history, its people and their independence, if he really desires to serve and raise his country. You are the leading *pure* republic in the civilized world, actuated by the best of intentions in all things relating to international laws. You are second only to our England in commercial and material prosperity. We assign you no less a place for humane principles and Christian charity. For, though France and other countries take no insignificant part in this last noble object, it is often taken advantage of, with a view to further political and trading operations. Your missions, we are glad to say, are wholly different; and we are proud that our local experience more than confirms it. Most of us, being non-Christians, we do not say anything about the effects of your proselytism; but we can assure you that the noble precepts of Christ have no few admirers amongst us. The boys' and girls' schools in the village are visible proofs of your munificence, and we cannot adequately thank you and Rev. Mr. Gutterson and Mrs. Gutterson for the interest and pains they take in their welfare and advancement.

Nor can you really imagine the feelings of the townspeople when they see your two countrypeople passing the streets, after visiting the sick and distressed.

So far have we tried to show that our people are indebted to your nation, and that this particular locality of Melur is more indebted to you, through the efforts of your representative here. But, personally, we have another interest: our Lyceum and reading-room owe their existence to the kind efforts of Mr. Gutter-son; and, besides the intellectual help he renders us, we are thankful for the other newspapers and journals he circulates to us gratis.

The last, but not the least, of the benefits he has conferred on us is a library, containing very valuable books. To him, therefore, we are directly under the deepest obligation; and to you, his personal friends and our unknown friends and well-wishers, who presented them to us, we beg to offer our humble but heartfelt thanks, and hope you would kindly accept them, though late.

We are indeed highly proud that we have secured your noble friendship and sympathy, in so far off a country as America, and pray God we may merit to foster and cultivate it to our intense benefit.

With profound feelings of thankfulness, we beg leave to subscribe ourselves,

Yours most faithfully.

[Signed, in Tamil, by seventeen names.]

## Letters from the Missions.

### Western Mexico Mission.

#### TLAJAMULCO. — WORK OF THE MISSION.

MR. AND MRS. BISSELL are for the present residing in the village of Tlajamulco, from which place Mr. Bissell writes:—

“We do indeed find an encouraging field of labor here, in many respects. People are more accessible than in the city. Yet class lines are pretty sharply drawn, and while the more forehanded are approachable and ready to converse, they generally ignore our services. Not a few of these have, I believe, the Bible in their houses, but it does not deeply move them yet. It seems desirable to mingle with such people more than we have yet been able to. At the same time the work must be largely with the church. The great need is a deep work of grace within our own number. Yet there is Christian life here. I was much pleased the other day to hear the testimony of a business man, a worldly liberal, to the effect that there certainly is something genuine in the religion that works the change which he has

himself witnessed within a few years in one of the leading members of our church. At the same time it must be admitted that there seems to be a lack of that spiritual life which alone can make the church a light and power.

“Two members were received at the November communion, and one or two will probably be received in January, one of them an aged woman who was disabled, two weeks since, by a blow with a knife, given ‘because she is a Protestant.’ It was intended to intimidate her. The assailant was fined \$4; a trivial sum, but I think the authorities here do mean to discourage that sort of thing. We very often have Romanist hearers, particularly in the evening.”

Mr. Crawford, writing from Guadalajara, January 26, briefly sums up the present condition of the mission:—

“We have now our work here in Guadalajara, with twenty-three church members, and the branch service in the south part of the city, where some few come in. We have sub-mission work at two points just

outside the city also, where some of the members go every Sunday afternoon. In Tlajamulco, where Mr. Bissell is laboring, we have a church with twenty-four members, and work in some four or five towns round about. There are one or two who go out regularly, and one whose work it is to go among the people and read and preach as he may be able.

"Then we have men in La Barca, with one or two towns to which they go out, as Atotomlco, Ayo, and others. Then there is Chapala, with some four or five towns tributary to it. This is the present record. It is only a poor beginning, but with God's blessing great things may be accomplished."

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### West Central African Mission.

#### JOURNAL OF MR. ARNOT AT BAILUNDU.

THE letter of recall addressed by King Kwikwi to Mr. Sanders and his associates was given in the last *Herald*. By the same mail there reached us extracts from the journal of Mr. F. S. Arnot, forwarded by Mr. Walter, which throw much additional light on the state of affairs after our missionaries left Bailundu. It seems that Mr. Arnot, on his way from the Zambezi across the continent, arrived at Bihé on July 7, just three days after the missionaries were driven from Bailundu. Sending on letters to them at Bailundu, he, of course, received no reply. Hearing rumors of what had happened, Mr. Arnot set out directly for Bailundu. Reaching Chikulo's town, which is near the mission premises, on July 25, he made the following entry in his journal:—

"I told Chikulo my errand, and we had a prolonged palaver through my interpreter, Jumbo. He, Chikulo, said that they were in a dilemma, and did not know what to do or say; Braga had spoken so strongly and had persuaded them to believe hard things against the missionaries. Their houses were filled with fetich, etc., with which they intended to kill and destroy the whole nation; so that Braga had been left to do very much as he liked to the missionaries. On every hand it

was distressing to see the destruction of valuable property, the children running about with valuable books and bundles of letters. Clothing and all manner of household wares and ornaments were in every hut. I sat down in the midst of the crowd that had gathered round, quite overcome. I soon, however, recovered my speech, and amid perfect silence I spoke out my whole soul to those Bailundus as to how they had treated the servants of the living God. Those who had come to be their friends, to bring life and health to their bodies, they had cast out into the desert with their little babes. This brought them somewhat to their senses. Chikulo said at once: 'Send for Braga, and bring him here to answer as to the things he had done.' Meanwhile, some lads came in who reported that Braga had gone off, and that his *tepoia* was now going over a hill to the south.

"Messengers were at once sent off to bring him back. He returned, and came into the yard where we were all sitting; seemed to be much excited, and wished at once to be friendly, and stretched out his hand, which I took, but it shook like a leaf. I at once asked him to tell me, before all those head men of the Bailundu, what he had to say against those missionaries, as they, the Bailundu, say that the American missionaries were plundered and turned off because of charges brought against them by him. He only looked the more confused, and said (in the French language) that perhaps he had been mistaken, but that he thought those Americans were *Jews*. Then, bustling outside, he called Chikulo after him, and, as Chikulo informed me afterward, said: 'You did not tell the Englishman that it was I who turned the Americans away? Say it was the Bailundu.'

"When Braga returned I said, through my interpreter, that he would have to make known his mistake to all the people assembled. He said to them all in a hurried way, so I understood from my interpreter: 'I have nothing to say; the matter is your own.' I insisted, then,



that he should tell them of his mistake, which he did by saying that he thought that they were different people and not friends of this gentleman. And with a few more complimentary words about me, which to me at the time seemed suspicious, he bustled off, saying that he was bound for Bihé. He did not, however, go straight to Bihé, but first to a place called by the natives Selomba.

"July 26. It was decided by the head men that, after consulting the chief's head wife, Señor Porto's letter should be sent to Kwikwi's camp, and another letter sent on the Benguela road after the missionaries, to call them back. The queen gave her consent, and sent me a present of a pig."

Mr. Arnot then returned to Bihé, where, on September 29, he received a message from Kwikwi asking him to come to his camp. Brief entries in his journal tell the rest of the story:—

"October 2. Started for Bailundu and Kwikwi's camp.

"October 5. At Chikulo's town, Bailundu. A second messenger just come from the chief inviting me to go to his camp. Tepoia-carriers, etc., ready for a start to-morrow.

"October 11. Arrived this morning at camp, which is a four days' journey north of Bailundu proper. In the afternoon the chief, with all his chief counselors, after a long discussion, dictated a letter to Mr. Sanders, of the American mission, and one to Señor Silva Porto, to which letters all the company then present consented. His letter to Mr. Sanders was an earnest request that he or some of the missionaries should return. [See *Missionary Herald* for March, page 89.] And to Señor Silva Porto he gave an explanation of his strange conduct toward men 'who had committed *no crime*, neither against him personally, his people, nor his laws.'"

#### CHIVULA.

It will be remembered that, after coming to the coast, Mr. and Mrs. Sanders returned to Chivula, nearly a hundred miles inland, where Mr. Coimbra, a half-caste,

has a large estate. Of their brief residence at that place, Mrs. Sanders wrote on October 5:—

"Our stay at Chivula on Mr. Coimbra's plantation has been very pleasant, although attended with much inconvenience. Mr. Sanders has had an opportunity to declare the gospel very plainly to this man. At first he seemed to want to be taught; but since Mr. Sanders declared slavery and polygamy to be contrary to the spirit of Christianity, he seems much less interested. He reminds us of the young man who went away sorrowful. Yet we hope and pray that the truth he has heard may sink deep into his heart and keep him from making the fatal decision, choosing slaves and wives rather than Christ.

"Mr. Coimbra thinks me a most remarkable woman. At first he was greatly surprised to find that I can read and write. The other day I made bread and cake, baking them in his mud oven. We invited him to eat a little lunch with us. He was nonplussed to find that I made the cake myself, instead of buying it in Benguela, as he had supposed. He proceeded to count up my accomplishments on his fingers as follows: 'She can make clothes, and wash and iron them. She can read and write, cook, make bread and cake, and wash dishes. An Ochimbundu woman can till a field, pound corn, make mush and ochimbombo,—no more.' He did not enumerate all the accomplishments of these women, however. I was regarded with a feeling very much like contemptuous pity by one of them, the other day, because I confessed my inability to make clay pots and grass baskets.

"This is a very beautiful country. The mountains to the north, west, and south are grand and picturesque. It is said by the people here that from the mountain north of us, on a clear day, the sea can be distinctly seen, although it is some ninety miles away. All that these countries, with their perfect climate, need to make them perfect is the knowledge and acceptance of the Lord Jesus. May the time hasten when from all these beautiful mountains



and valleys shall ascend songs of thanksgiving and praise to the glorious Redeemer whose right it is to reign over all these peoples!"

BACK AT BAILUNDU.

While on their way from Chivwa to Bihé, Mr. and Mrs. Sanders received tidings of Kwikwi's request for their return to the old station, and deemed it wise to go there; though under a strong impression that after a brief visit it would be expedient for them to carry out their plan of settling in Bihé. On October 29, Mr. Sanders wrote from Bailundu:—

"The result of our considerations about staying here was this: We sent messengers to the camp asking Kwikwi and the head men why they asked us to remain. If it were done simply with the desire of getting presents in the future, we do not care to stay, for we have no more presents to give. If they desire us for our own sakes, let them guarantee that no more presents be demanded, and we will stay. We are awaiting the answer.

"November 1. Our messengers have returned with word that we may stay, whether we give presents or not. We do not suppose that the question of giving gifts is settled, but they will find it harder to bleed us when we shall have removed all superfluous things to Mr. Walter's care at Benguela.

"Our first work will be to get settled. Just how long this will take is uncertain. We shall gather a school as soon as possible. Then our plan is that Mrs. Sanders take main charge of the school, while I go off to the outlying villages, staying away from two to four days at a time. Something must be done to make the work move faster."

The condition of the property left by the mission at Bailundu, and the attitude of the people, will be shown by the following extracts from letters from Mr. and Mrs. Sanders:—

"Our village looks as if it had passed through the wars. The house formerly occupied by Mr. Walter still retains doors and windows. The house of Mr. Stover lacks them, but the walls and roof are in

good condition. If compelled to stay, I can easily fit up that house. We found quite a number of books, kept for us by Chikulo, but they are all more or less damaged."

Mrs. Sanders writes, October 24:—

"The second day we were here, while my husband was gone to the village, Chitwi came in and sat down on the floor beside me. I could not understand all he said; he seemed to me like one pleading for his life. When he spoke of his little boy and asked how he would learn if we went away, the tears rolled down his cheeks. Although we were quite determined then that we would not stay, I could not keep the tears from my own eyes. He said that when he heard we were coming his heart rejoiced; but when we said we would not stay, his heart was 'Black, black!' (their way of saying very sad).

"Yesterday the three boys, Cato, Sakele, and Esuvi, asked permission to bring their beds over and sleep here. We were only too glad to have them, as that will keep them out of the village most of the time. Our hearts long more and more for these boys. Cato says that all the boys will come back to school if we stay here. We hope to have many others also. We have had quite a number of presents of pigs, chickens, meal, etc. As we have given no return present, this seems a little remarkable. It seems as if most of the people really want us here. The country has put on its freshest, greenest robe—such a contrast to the bleakness and brownness that prevailed when we went away.

"Our two boxes of books which were left at the Kuleli River had not been opened. Most of my husband's best books were in them. Some of the other boxes had been burst open, but the books were quite uninjured. We are very thankful that we got them as far away as that. All the books left here look as if they had passed through the wars. None of our dishes or any other things that are of use to the people have been brought back. If we stay, probably a good deal more will be returned.

“As to our safety here, there is nothing to fear. I confess that my heart would almost fail me if Mr. Sanders should have to go to the camp again, but I do not really think that he would be harmed.”

Writing some weeks later, November 25, Mr. Sanders says:—

“The people have returned quite a number of books and a few other things that are of no use to them. Chikulo had saved some of Brother Walter’s tools, which I have. And we found in the storehouse a few things that they considered valueless, as glass, putty, the forge, the corn-mill, etc. With what we brought up here, we shall be able to make ourselves very comfortable without great work. We would have moved to the large house had mats been brought for sale. We are waiting for them. We hope they will come this week or next. As soon as settled we hope to open the school. Our three boys (servants) spend from half an hour to an hour and a half each evening writing or adding.

“In the repairing of fences and the house and in gardening we have had several lads at work and two young men from Chilume. One of them, Chitwi, has been a ready and, apparently, interested listener to such parts of the gospel as I could tell them about. He seems to have repeated some of the things he heard to his friends at the village. From his reports we judge that at least a good deal of discussion was aroused there.

“Some of their views came out during our talks. The *osoma*, they said, is *yikola*. Though he do wrong, God will not punish him. In fact, they seem to think he would be a little afraid to try it. Chikulo is said to have declared some, at least, of my statements about the future to be nonsense. He maintained that if a man owns slaves in this world, he will compel the same ones to serve him hereafter. A very common remark they make is that they will hide or run away or lie to God on the Day of Judgment. If they are honest in the discussion and seek to know the truth, it is easy to show them the folly of these ideas. If they are not, it seems to be best

to drop the discussion as soon as their insincerity appears. The *osoma* and head men seem to be trying hard to get the people together, do their robbing, and end this war farce. How soon they will succeed I do not know.

“We both are enjoying good health.”

Mr. Walter finds quite enough to occupy his time at Benguela. He has been seeking to secure, through the governor-general at St. Paul de Loanda, redress for losses occasioned by the expulsion from Bailundu, as well as the protection of the Portuguese authorities for our missions on the West Coast.

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### Mission to Austria.

#### “A RED-LETTER DAY.”

MR. CLARK wrote from Prague, January 13:—

“The first Sunday in January was a red-letter day for our church. After preaching a very plain, earnest sermon from the words “Christ our Life,” I welcomed to membership nine former Romanists. Their experiences and trials would fill a long letter.

“That pale young man has been literally cuffed out of some of our meetings by his bigoted mother. His love of truth and Jesus conquered all fear of blows and other trials. That young man with the dark beard is a graduate of college and law school. He has been a wild sinner and an avowed atheist. Coming into deep waters of trial, he began to read the Bible. The conviction grew each week that the book he was reading was *God’s Word*: in which case he was a miserable, lost sinner, needing a Saviour. In this state of mind he began attending our meetings and was soon convinced that our only help is in Christ. His wife, received at the same time, seems even more advanced in spiritual things than he is. Will not God’s people remember these and other souls when they plead at God’s throne?

“Last Sunday I preached in Brunn and received another persecuted Romanist into our church. Next Sunday I preach for the

Second Free Church in Prague. When in Prague I usually preach in the morning for the Second Church, and in the afternoon for the First Church. Mr. N., who was to have preached for the Second Church, has disappointed them and turned Baptist. None of the church, as yet, show any signs of going with him.

"The last of the month I go to Stupitz, where I am to receive three more to our church. God be praised for giving us at this January communion season thirteen new souls. Others will be received in March. In the work here it is emphatically true that 'to the poor the gospel is preached.' These additions are all from the ranks of poverty. What we call our 'Christmas Bible-work' was richly blessed in December. The offer of fifty copies of the gospel for about forty cents (less than half-price) brought many orders, so that the gospels thus sent to responsible parties to be given to the poor, and Testaments for similar use and in Sunday-schools, amounted to more than 4,500 copies. There is no limit to work and responsibility here."

In a letter dated January 26, Mr. Clark says that on the two previous Sundays the old hall was crowded, showing that the two churches now existing need two halls to accommodate them. Eighteen or twenty meetings are now held each week in the city of Prague and its suburbs.

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### **European Turkey Mission.**

#### **BRIGANDAGE IN MACEDONIA.**

MR. BOND, of Monastir, reports that throughout that whole region the brigands are active and little is done by the government to suppress them. The Bulgarians especially are suffering, and the officials are more anxious for bribes than they are to catch the robbers. Mr. Kyrias, the Albanian preacher, was captured some two months ago and is still held by the brigands, waiting for the payment of a ransom. Mr. Bond writes of Mr. Kyrias:—

"We have heard recently that he was suffering greatly from swollen feet. His

friends have not yet succeeded in making any bargain with the brigands, as they are hotly pursued by soldiers. Usually they find it easy to communicate with the friends of their captive, but in this case no letter has been received, excepting a short note written the day after the capture, demanding £500 (Turkish) as ransom. It was reported to us, last week, that on one occasion when the brigands were pressed by the troops, they were about to kill Mr. Kyrias, as he could not flee with them on account of his swollen feet. But a villager just then passed by with a mule, and the prisoner was put on the animal and carried away. Since Mr. Kyrias was taken the mountains have been covered with snow. Last week there was a snowfall here of twenty-eight inches. Were it summer-time we could hope to release our friend very quickly by the payment of a moderate ransom, but now the robbers are obliged to live in the villages in great secrecy, and are afraid to communicate with us.

"Recently an old Wallachian merchant of this city was released by a band of Debur robbers, after four months' confinement, on the payment of £300 and a quantity of Albanian clothing. He was kept all the while in one place and was guarded most of the time by women. A young man who was captured with the merchant died in captivity. The day the old man was released, the same band captured a rich young Turk on his way from Monastir to Ochrida. The Albanians in the region of Debur are pretty much all brigands. They openly defy the government, and have done so for years. The government cannot take their census, nor can it compel them to work at road-making."

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### **Western Turkey Mission.**

#### **DENEK MADEN.**

MR. FOWLE, of Cesarea, sends the following account of one of their newest and most hopeful out-stations, Denek Maden, a little more than one hundred miles northwest of Cesarea:—

"Nestling in a pleasant valley sur-



rounded by hills that afford excellent pasturage for its numerous herds of cattle, its great flocks of sheep and Angora goats, this thriving village is the centre of a district containing at least 170 different villages. Its growth and prosperity are a marvel; while the rest of the country is suffering from a long-continued depression, business here is brisk and gains small but steady. It is said that sixty years ago the place consisted of only two or three houses of Turks, but when it was found that the hills contained gold, silver, and copper, the government brought from the Trebizond region some twenty families, men of Greek extraction, and set them at work to develop the mines. Being very successful for a time, men flocked in from every side, and they continued to come even after the water that flooded the mines had caused them to be abandoned.

"Some twenty years ago a Cesarean had the hardihood to take his family and begin life anew there: his example was followed by others, until now there is a town of perhaps 400 houses, with a regular annual growth of fifteen to twenty houses. Coming as they do from so many different parts of the empire, it was but natural that there should be some who were beginning to come out of the darkness into the light of the truth. Hence there were occasional appeals to us for a preacher or teacher. For several years the place was visited from time to time by the preacher from Angora, or by a colporter, but it is now two and one-half years since a young Cesarean who had just been graduated from Marsovan Seminary was sent to them. There is now a regular congregation of fifty or sixty souls, and a school of thirty-five pupils, yet the work done cannot be measured by these figures. It is well rooted in a good soil, and will grow as the town grows. 'Custom' rules supreme in this land: to have it understood that this Evangelical community *belongs* there, and to have those that come form the habits of doing and giving from the first, are great advantages. Our young preacher is very faithful and

very wise; he possesses in good degree that rarest of all virtues — sanctified commonsense, and his influence is healthful and invigorating, as well as widely extended.

"The ten or fifteen young men who came in to greet me that evening were a hopeful company of seekers after the truth; and when I met them, every one, on Sabbath morning at a sort of Congregational 'family prayers,' my heart was very glad. The preacher read a verse or two of the chapter for the day, and then was followed by the others in turn, each one reading two verses; when each one had read three or four times the leader finished the chapter and then led them in an earnest prayer for the divine blessing on the labors of the day. After an intermission for breakfast, the morning service saw the room well filled with as pleasant an audience as any to which I have spoken in Turkey."

#### BARDEZAG HIGH SCHOOL.

Mr. Pierce writes:—

"The school was never so flourishing as at present. We now have present seventy pupils as boarders, and forty or more day-scholars. All the latter pay a weekly tuition, and of the boarders only three are supported by the Board. The remaining sixty-seven pay in the aggregate not less than \$266 per month. So that for the school-year we shall receive the sum of \$2,660, or more, for board and tuition. This is a great advance on last year, and we are encouraged to expect the school to become self-supporting in a few years, by which we mean that the school will pay its running expenses in full, with the exception of the salary of the missionary superintendent.

"The school is now divided into regular classes, having a four years' course of study, besides the preparatory department. There are four in the present senior class, two of whom expect to enter Robert College next year, two years in advance. The junior class numbers twelve, the sophomore about thirty, and the freshmen nearly as many more, while there is a



crowd in the preparatory department. The school has acquired a good name, and new applications are constantly being received. The pupils for the most part are studious and make good progress in their lessons. We also have a good set of teachers.

"For religious exercises, we have prayers morning and night, with a Bible-lesson every evening, in which all participate. On the Sabbath all attend church in the morning, but in the afternoon we have a Sunday-school of our own in the school-room, and also a meeting in the evening. At least one half of the students are non-Protestant. I cannot be thankful enough for the opportunity I have every day of preaching Christ to so many young men. May the Master make his Word fruitful to the salvation of their souls."

#### CONVERTS FROM ISLAM.

Allusions have been made in some English and American newspapers to the fact that a company of fifteen Moslems had recently accepted Christianity, and were in consequence suffering bitter persecution. The silence of this magazine in regard to the incident will be readily understood, but there seems to be now no reason why the main facts in the case should not be stated. It is an affair with which our missionaries have had little to do, except in the way of sympathy. These men came to the acceptance of Christian truth, without the knowledge of our missionaries, and they acted upon their own judgment in the course they have taken. The following account is sent by Rev. C. A. S. Dwight, of Marsovan:—

"The leader was an Imam connected with a mosque at Nev-Shehir in the Cesarea region and teacher in the Moham-medan High School of the place, with some 200 scholars under his influence. He had been in Constantinople, had attended services, and thus had come in contact with the truth 'as it is in Jesus' and not as it is thought to be in Mohammed. Taking back a Bible with him to Nev-Shehir he made it an object of study, and began to impart some at least of its

teachings to his pupils. As a result fifteen of these joined him in acceptance of Christianity. He did not himself get into difficulty in Nev-Shehir, in consequence, but some of his pupils were imprisoned as 'giaours.' As he was a man of influence in the town, he secured their release.

"After this occurrence he determined upon leaving the place, and started away with his family and these fifteen students with an indefinite purpose, it seems, of going somewhere where he could learn more concerning Christianity, and with the hope perhaps of eventually returning from England or America to labor here for the evangelization of his countrymen. His wife and seven of his students went on ahead to the seaport of Samsoon, and he followed alone. The rest followed him in two companies. He instructed his pupils not to make themselves known as they went along—not to visit any of their friends, but to stop with the caravans at the khans. He himself, however, in each place where he stopped, went to the house of a prominent Mohammedan—his idea in this perhaps being that as the pupils were young and inexperienced they might get into trouble, while for himself he did not fear. The khoja on his way to the coast quite commended himself to the missionaries by his apparent earnestness and sincerity of character—desiring no money of them, but only Christian sympathy or counsel.

"At last the khoja and his pupils reached the seacoast at Samsoon. Here it seems he did the astounding thing, for the Moslem world, of *preaching* Christ, with more or less publicity. The local authorities of Samsoon, upon this, telegraphed to Constantinople for instructions what to do with the khoja; and were told to let him come on, but to inform the Constantinople authorities by what steamer he came.

"Into this trap the khoja fell. Soon after his arrival and arrest at Constantinople, tidings came to the mission that he was imprisoned. A guard on duty at the latter point, evidently a little moved

with compassion for the prisoner, told the man to betake himself at once to the British ambassador and induce him to interfere to protect the men, for, said he: 'They are being starved here!' Since then we have heard that the British *Chargé d'affaires* at Constantinople sent twice to the Turkish government to inquire about the imam and his followers, and both times received word that there were no such persons in imprisonment in Constantinople. Late letters from the capital have informed us that they had there no certain word of the khoja, but that it was reported that he with several of his followers were in an underground dungeon, five of his pupils having been banished to Arabia.

"Two of the arrested Moslems had already escaped, it appears, while being removed from their prison to another locality; and their keeper, a renegade 'Christian,' was put under pressure inasmuch as he was suspected of conniving at their escape. Whether this imam be living or dead, or where he is if living, we (here) do not know.

"Certainly, if the Moslem has been sincere in his professions,—as there is reason to believe he has been,—the story of his confession and sufferings is well calculated to appeal to the sympathies of Christians in America, indicative as it is of a certain amount of spiritual activity in the heart of the Moslen world at the present time. How widely and effectively the gospel leaven is working here in Turkey, and how many like this khoja have been measurably influenced by the truth while lacking his courage of confession, none can tell."

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### Maratha Mission.

#### A GLAD RECEPTION.

MR. AND MRS. WINSOR have reached Sirur after an absence from their station of somewhat more than one year, and were received by the natives with every token of joy. Mr. Winsor writes from Sirur, January 7:—

"A more hearty, happy, or joyous welcome could not be imagined. Besides being met by delegations ten miles out from Sirur, we were joined by others waiting on the road, escorted through the town with the native band, met at the house by the families and the school-children, from among whom the boys, with their small flags, came toward us to welcome us, and over the road was an arch erected, and ornamented in true Oriental style. Over this arch, in large letters, was the verse commencing 'How beautiful are the feet,' etc.; and on either side of the road were many bamboo poles erected, each bearing a little flag. The joy of the people seemed unbounded, and tears of joy would flow such as I have never witnessed before. We are indeed thankful to be in the midst of our people and our work again. I feel that all we do here must look forward to the permanent occupation of these villages by Christian communities, standing upon their own bases, held for the Lord: and this is what, I trust, it will be our great privilege to do. It seems inspiring to think of it."

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### Madura Mission.

#### MANA MADURA.

MR. BURNELL, of Mana Madura, reports that he has been saddened on visiting Sivagunga, a large and growing town, where, in 1841, a church was organized, there being now few traces of the work once done there, what remained of the church having been absorbed in the Mana Madura church some years ago. Nevertheless he writes:—

"One thing has greatly cheered us this year. Some months ago a high-caste man from this same town of Sivagunga, influenced by my catechist there, brought his young son and daughter, some seventeen years of age, to place them in our non-caste-observing boarding school. Although their parents are not willing to have their children eat with those of the school, it is a great thing that they are willing to have them here at all. As they

provide food, clothing, and books for them, we feel justified in letting them have a place by themselves in which they can prepare and eat their food. In other respects they do as the other children. The girl is one of the many young widows whose lives are made more or less burdensome from the fact of having lost a husband in infancy.

"The congregations of this station now number twenty, of which three consist of one family each; one is a congregation which joined us many years ago, and then went back, but has this year returned; and one is an entirely new congregation. Of these twenty congregations three only partake of the Lord's supper. I have nine catechists to care for these congregations. During the year five persons have been received to the church and one restored to church fellowship. I have now six village schools, of which three have been organized this year. In all the Bible is constantly being taught. My Sivagunga school stopped for some months, but has now resumed, beginning with fifty-two boys. Our new school-building and catechist's house, both tiled buildings, have been finished this year. This makes increased facilities for the upbuilding of this school. The Mana Madura day-school is doing well, nearly forty boys being enrolled. We have now thirty-two girls enrolled in the Hindu Girls' School.

"Mrs. Burnell with her Bible-woman has kept up steady work during the past year in the town of Mana Madura. At intervals she has also taken her reader to Sivagunga and worked there among the women. Mrs. Burnell seems to enjoy this work very much, now that she is able to speak quite freely with the women."

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### Japan Mission.

#### LOCAL PERSECUTION.

In a letter printed in our last issue Mr. Pettee reported the organization of a church at Amaki. He now writes from Okayama, January 10:—

"There is a little persecution at Amaki

that reminds one of election frauds sometimes heard of in the 'Great Republic' which Japan tries to imitate. One of the Christians, who is a very influential man, was, in a popular election, chosen upon the school-board, but the mayor and his friends, who are bitterly anti-Christian, are trying to keep his election a secret, and refuse to let him serve. Another Christian is a school-teacher, and they wish to oust him. That he is a Christian is the only charge they can bring against him. They urge him to feign sickness, or to plead some other excuse, and hand in his resignation. He will neither lie nor resign, and 'the sons of Belial' do not know what to do next.

"There were six additions to the church at Takahashi last Sabbath. Mr. Koki, who has recently been called there as pastor, writes that the whole town is stirred and there are many new inquirers. Ten persons will unite with the Okayama church to-morrow (January 11)."

#### FROM THE IMABARI CHURCH AND PASTOR.

At Imabari a service for children was held on the afternoon of Christmas day. In the evening so large an audience assembled that the doors had to be closed, and while preaching was going on within a stand was erected outside, lanterns were lighted, and another large audience was addressed by several speakers. The members of this Imabari church are heartily engaged with Mr. Ise, their pastor, in Christian work. The following extracts are from a private letter from Mr. Ise to one of our missionaries, giving an account of an evangelistic tour he had recently made:

"While on my way home from Yoshida (an out-station of Imabari), I met on the steamer a Buddhist priest, who, on learning that I was from Imabari, asked me about the progress of Christianity there, and whether any teacher of Christianity was living there. When I told him that I was a Christian teacher and lived in Imabari he did not seem either surprised, hostile, or afraid, but was very pleasant and friendly. He said he believes that in a few years Christianity will become the



religion of Japan, and that it ought to do so, as it is the only religion that is propagated with enthusiasm and devotion. Of the Buddhists, he said he knew of not one single man in all that region who had any true devotion to Buddhism; and that, personally, he did not join his brother priests in the hostile attitude they now assume toward Christianity. I will follow this man up and see whether he cannot be converted. I wish there were more such persons: quiet, reasonable, sober, honest.

"While at Yoshida I lectured in the high school, at the invitation of the teachers. One evening I met in the home of one of the Christians the leading men of the town, and had a very earnest and encouraging conversation with them about Christianity in its relations to, and effects on, individuals and nations. I baptized seven persons, five men and two women. They have no preacher yet, but will meet on Sabbath three times for Bible study and worship, and on Wednesday evening for prayer. I felt very badly to leave them alone, and could not have done so did I not believe in the constant presence and efficient help of the Great Shepherd.

"During the journey I read the second Epistle to the Corinthians, and thought I could enter into sympathy with Paul the missionary in his sufferings and trials, his struggles and triumphs, though, of course, in but a small degree. I think it is one of the many blessings of suffering and working for the Master that we come little by little to understand his life and his apostles in a sympathetic way, and thus get knowledge of spiritual things which no commentary or exposition, however learned, can give us."

#### GROWTH AMID OPPOSITION.

Mr. Atkinson writes from Kobe, January 9:—

"The first Sabbath of the year thirteen were baptized in the Kobe church and nine in the Tamon. In Sanda fifteen are to be baptized on the third Sabbath, and ten or more at Akashi.

"On the 15th of this month a church of about thirty is to be organized at Nishino-

miya, a large town ten miles from Kobe. Komatsu, on the island of Shikoku, organizes on the 28th, and Matsuyama on the first of February. It is hoped that at the two last-named places pastors may also be ordained.

"Villages are now opening near all the towns and cities where work is carried on, and the first to hear and follow are the most influential persons in the several places. These village people have even more remarkable receptive capacities than the townspeople. A sermon of an hour's length is deprecated, and the preacher urged to stretch a point, and give them at least a two hours' discourse! And when that sermon is ended the audience is ready for another equally long!

"The heathen priesthood is active everywhere, and is thus making known something of Christianity where otherwise nothing would be heard of it. In every town placards are often up announcing a public discussion of Christianity and Buddhism. The discussion is of course a one-sided one; nevertheless, Christ is preached, even though it be of contention. Besides the public preaching, houses are visited and pledges are obtained to adhere to Buddhism or Shintoism, as the case may be, to resist the incoming of Christianity, and to have no dealings, social or otherwise, with any who may become Christians. At a place in Shikoku, the seat of a most celebrated Shinto shrine, I am told a standing offer of six *yen* is made by the priests for immediate information of the arrival in the place of Christian workers. This activity is not the natural outcome of strong faith in their own religion, and dread of Christianity as an individual and national evil, but is the product of an anxious fear lest their livelihood should be seriously limited if Christianity should become the religion of the land."

#### SELF-HELP. — GENEROUS GIVING.

"There is an interesting item in connection with the organization of the Matsuyama church, and the installation of a pastor. Though distant from Imabari

thirty miles, it is an out-station of that church, and its evangelist has been supported in part by Imabari and in part by the mission. It is a generally understood thing that when a church is organized and calls a pastor, it is to be self-supporting. The Matsuyama Christians wished to be organized into a church, and wished that Mr. Neeno-miza might become their pastor. The financial part of the matter was discussed, and it was discovered that, when they had done their best, only two yen would be left after rent on preaching-place and incidental expenses had been paid. As Mr. Neeno-miza has a family to support, it seemed useless to think of calling him to the pastorate. After thought and prayer, Mr. Neeno-miza said that he would accept the call to be pastor and the two yen per month, though he would prefer, for the sake of the outside reputation of the church, that it should not be called salary. The Christians were delighted enough, and resolved that 'the mite-box' should be always open for contributions, the proceeds, with the two yen, to be given to Mr. Neeno-miza. He needs at least fifteen yen per month, and twenty would be better.

"When the report of the action of the church and pastor reached Imabari, it was resolved in their aid to 'hang up the mite-box.' (The Japanese cannot endure a contribution box passed along the pews.) When the box was opened at the close of the day *thirty yen* were found within. A carpenter's wages there are about one third of a yen per day, so that you will have to multiply the thirty many times in order to see its real value. This incident also tells its own story of devotion, self-denial, and mutual sympathy and love among the Christians.

"Last Saturday, January 3, the Tamon church, less than a mile from my house, dedicated its house of worship. The services occupied all the afternoon. The speakers were Drs. Davis and Gordon, of Kioto, and Mr. Miyagawa, of Osaka. The building, thirty-three feet by fifty-four, is a very pleasant one, and was well filled. The land, building, and furnishing in-

cluded have cost close upon three thousand yen. Aside from the small amounts the missionaries have personally given, the money has been given by the Japanese. The church was disappointed in five hundred yen, hence there is a debt of nearly that amount resting on the property. But that the debt might not seem to rest on the building, one of the Christians mortgaged some of his own property, and so transfers the obligation! This act also has a story of interest to tell. May we not well thank God and rejoice?"

#### KIOTO. — A NEW CHURCH.

Mr. Learned writes, January 21 : —

"On the 13th inst. we had the great pleasure of seeing the first pastor ordained over a church in Kioto. Although there have been churches in this city for more than eight years, no one of them had a pastor, and it was a great loss to Christian work here. But now we rejoice in seeing an ordained pastor in the Third Church. The new pastor is Mr. Tsunashima, who was graduated from the school last summer. It was a day long to be remembered, and we hope it is the beginning of a long and useful work. Mr. Tsunashima will, *of course*, be supported by his church. They show much zeal in undertaking the support of a pastor and the gathering of money for a church building at a time when they are weakened by the withdrawal of a number of members to form the Fourth Church.

"This new church was organized on the following day, with the same council. Some seventeen churches were represented; the meeting-place of the church was enlarged by a temporary extension into the adjoining garden so as to accommodate a considerable congregation, and it was prettily adorned with evergreens and flowers. This new church begins with a membership of thirty-four, and has one of last summer's graduates as acting pastor. It is located in the heart of the city, just off from the busiest street. We hope for a great work for it. One of its members is a leading member of the provincial assembly.

"A priest in this city has found it so difficult to support his family with the diminished offerings from faithful worshippers that after consultation with his family it was agreed that it would be better for some of them to die; so he put his mother and wife and two children to death."

Dr. Davis writes of the two councils composed of pastors and delegates from the churches above referred to:—

"I am sure it would have done the hearts of all the patrons of the Board good to see these councils of earnest men carry forward their deliberations, and hear the careful questions they asked, both in regard to the organization of the church and the faith and experience and purpose of the pastor, as well as the several replies."

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### *Hong Kong Mission.*

#### A DETERMINED CHRISTIAN.

MR. HAGER wrote from Hong Kong, December 22:—

"A week ago we received a young man into our church who had been instructed in the gospel in Honolulu. The story is briefly this: Some six or eight years ago, Tong Hong went to Honolulu, where his father was engaged in business. The father, wishing that his son should have an English education, sent him to the Christian school for the Chinese on that island. While attending the school he became acquainted with the truth, and was very much interested in it, so that he visited the chapel where Chinese preaching was heard. The instruction received at school and the preaching in the chapel convinced our young brother that idol-worship was wrong, and, true to his convictions, he gave up the practice. His father looked upon this with very great displeasure, and reproved him for going to listen to the 'doctrine of Jesus,' and also threatened to punish him if he would not give up these foolish notions or went to the chapel again. The son, notwithstanding the father's commands, went again and again, and was severely punished by his parent. Finally he determined to send

him home, that he might be removed from the Christian associates around him. There may, however, have been other reasons why this step was taken, as the young man is of a marriageable age, but, the father hoped that by bringing the son again into contact with heathenism he would renounce his Christian belief and consent to again worship the idols.

"And so he came, little thinking that there were also Chinese Christians in China. During the several weeks which he spent at his old home he met with no one who professed Christianity till one of our members, a young man who was sent home from Honolulu for the very same reason, found him. The two young men renewed their old friendship, which had been first formed in the Sandwich Islands. It is needless to say that they were soon talking about Jesus, and as to the action of their relatives in sending them to China that they might learn again to bow down to idols of wood and of stone. They were as determined as ever not to obey the commands of their relatives.

"The young man who had already received baptism was eager that his friend should follow his example, and invited him to come to Hong Kong and connect himself with our church. They came, and I sat down and questioned him a long time about the Bible and his belief, when to my glad surprise I found that he had a very fair knowledge of the Scriptures. I was, however, induced to receive him into the church chiefly by the fact that he had been tried in ways that only those who have passed through a like experience can appreciate. He hesitated a little at first about being baptized, for he feared that he might not know enough of the Christian truth to enable him to be a true Christian. I did not urge the matter upon him, wishing him to reach the conclusion for himself; but when, after a few days, he offered himself for baptism, I was especially glad to receive him, because I knew it would enable him to show to his friends that he was in earnest in this matter. He is intelligent, and reads English and Chinese, and I trust he will do much good by the



stand he has taken. Trials will be before him. He will be asked to worship at the ancestral shrine as he takes the vows of matrimony upon him; his father's wrath may lead him to persecute his son in various ways, but he has stood one trial, and let us hope that he will endure those which are to follow."

### Shanse Mission.

#### CHIEH-HSIU AND VICINITY.

MR. STIMSON, of Tai-ku, reports a stay of a few weeks with his family at Chieh-Hsiu, visiting in a systematic way the towns and villages of that region. It is his plan to follow this method of missionary labor, visiting the region twice a year, so as to look after the growth of any seed which may have taken root. He was accompanied by a Christian servant, named Tsui, who proved an efficient helper. The following extracts are given from Mr. Stimson's letter:—

"Ordinarily we started out after morning prayer, and lunching at restaurants returned in the evening, frequently after dark. Between villages we rode pretty fast and sometimes our homeward ride by moonlight or at sunset was made an enjoyable scamper. Sometimes our whole day's work lay in small villages; sometimes the distances were great and the villages visited fewer, and in both cases our sales were small. Sometimes we sold from shop to shop; sometimes took a stand where people were constantly passing, but we usually avoided country fairs and theatres where large crowds gather and the ruder elements prevent our reaching the better classes.

"We had some surprises in the personal appearance of purchasers, and the treatment we received in some places. In I T'ang, happening into a restaurant, I found a carter counting out a small pile of cash. I picked up several pieces and laid a copy of the *Two Friends* in their place. He was gratified with the exchange. Not many carters can read. On the street a young man came up whom I marked as a beggar beyond redemption. Though the Fèn River is only a few rods

distant, his face and scant clothing seem never to have found it out. However, his eyes sparkled with intelligence, and the dirt on his face wrinkled into furrows as he fished from his bosom a purse and counted out the cash for a *Peep of Day*. I found he could read nicely, and that he had unusual quickness in understanding what was said about God and our Saviour. I offered books to others who appeared far more respectable than he, but they could not read. My coal stoker, for that was his business, quickly said that it would be useless for them to buy, but that he would read his book to them. I afterward saw him in a snug and sunny place wholly absorbed in his book.

"In a large town, not far from I T'ang, scarcely had we made our errand known, when a man very angrily ordered us to leave the town, and when we objected, began roundly to abuse us. Our reproof, kindly given, determined the crowd in our favor, and he hastily retired from observation. A little circumstance like that sometimes greatly hinders our work unless some one of equal station shows more than counterbalancing friendliness. We stayed some little time and talked with a few purchasers. Generally in such a case we may as well shake off the dust of that place into the road toward another."

#### CORDIALITY AND APATHY.

"There was nothing more surprising than the contrast between the cordiality of some and the apathy of other neighboring villages of similar size and wealth. At one village, from appearances as I entered the gate, I assured myself of an interesting time. However, scarcely any one showed the least interest, and we sold only one or two leaflets. I was about going when I had to step aside to let pass a wedding procession of beggars and boys, bearing all sorts of wooden poles and emblems. One person stopped to examine my book and purchased a gospel. I watched him as he went back to his companions. One of them reproved him, and without examining the book he hastened to return it to me.

“In another town in the same region, nestled in a corner between two high hills, there was another marriage feast. But there we had a crowd to listen to our discourse, several asking questions, showing that they listened as well as gaped. We sold a large number of books. One buyer was an old merchant, now very deaf. He may have heard the name of Jesus in Tientsin or elsewhere in his younger days. He seemed glad to see us, and examined the titles to our books carefully, insisting upon seeing all. He bought most of them. He appeared overjoyed when at the last I showed him an ‘Evidences.’ I could not restrain from laughing with the crowd, as, bowed over and rheumatic, he hurried for the second time to replenish his cash.

“At Tung Tuan a merchant invited me at once into his store, and we had a pleasant chat there. Meanwhile the villagers crowded in so as to obstruct the passage of customers to the counter. Excusing myself to my host, who purchased a couple of books, I went into the street and sold rapidly. Several borrowed cash in the store to pay for their books. At dark we left, but the next week my route took me through the place at noon. It was a Chinese festival day. About a hundred young men and boys were in the street in front of a temple. They quickly spied me and set up a shout: ‘The foreigner has come!’ We were very soon taken in charge, there being no inn there, and led to a private residence, where our horses were fed and tea and cakes set before us. For this no money would be

accepted, and I presented them with books. We had a nice time there preaching and selling tracts and books.

“Another place deserves mention. Hsing Ti was represented to me as a fine town of more than a thousand families. It is about twenty miles from the city, over rough hilly roads. I determined to go there, it being the southwest corner of my county. The trip was a hard one, and it was high noon before we got there. Imagine my surprise to find an insignificant, wide-spread village of about three hundred families, under the Mien Mountains, with a celebrated Buddhist monastery perched high up the overhanging cliffs. These rude mountain people, however, treated us most civilly. The horses were fed in good style and remuneration refused. I was taken to a shop and a number of men gathered there, including a priest, all of whom listened attentively to what we had to say about false gods and duty to the one God. They did not care about the idol up the mountain. They lived too near it and were too well acquainted with the priests and their characters to be duped. But a great many people came there to worship from distant places, and they earned a good living by guiding and carrying them up the mountain. Thus they talked. When we parted they attended me part way out of the village. Some of our books will surely be read in that ‘high place.’ May God bless them to the quickening of some priest of Buddha and make him a preacher of righteousness!”

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## Notes from the Wide Field.

### NEW ZEALAND.

TEMPERANCE REFORMATION AMONG THE MAORIS. — Strong drink has more than once broken up a most promising mission work, which seemed well established. Rude people, when civilized and christianized, find it most difficult to exercise the self-restraint needful to resist the appetite for intoxicants. The recent temperance reformation among the Zulus of Natal is a most hopeful sign, as is the following account of a new movement described by an English Church missionary in New Zealand: —

“The great feature of the year throughout this district is the strong advance made

by temperance principles, under the auspices of the Blue Ribbon Gospel Temperance movement, introduced by myself shortly after my arrival from England eleven months ago. So far, with God's help and blessing, I am constrained to testify it has wrought a marvelous revolution in the drinking habits of the Maoris here. By way of illustration I may mention that in January last, during the visit of the Maori king, with a retinue of two or three hundred, Patiki Pa for many days was the most disgusting scene of bestial drunkenness and debauch. Four and eight months later, however, on the event of a visit from the Ngapuhi tribes, and again during the funeral *taugi* (wailing) for the deceased chief, Mete Kingi Paetahi, an unbroken sobriety was maintained throughout both occasions by the hundreds of men and women present; the contrast was most marked. Hitherto, for many years past, we have known but too well that Maori gatherings and funerals have been made almost invariably the opportunity for unrestrained grog-drinking and demoralization, such as could scarcely be rivaled even by an 'Irish wake,' with its evil concomitants. In this crusade against strong drink I did but raise the standard here, and the Maoris themselves are now doing the work. One is glad to hear that a similar work is going on amongst the Maoris in other parts of the island."

## POLYNESIA.

TAHITI. — This island, one of the first in Polynesia to be reached by missionary efforts, has to-day a motley population of natives, Europeans, and Chinese, numbering in all the group, 9,551. The French protectorate began in 1844 and ended in colonial annexation shortly after the death of Queen Pomare in 1878. An article by Rev. Mr. Pearce, in the *Chronicle* of the London Missionary Society, speaks of the present condition of the island, affirming that there is great drunkenness and profligacy among the people not connected with the Protestant Mission. There is full freedom of worship, and the Papist and Protestant forms of religion are living side by side, the former being under the patronage of the government. The government schools are Roman Catholic, and the natives who are adherents of that faith are not called to bear any of the expense of public worship. But the contrast in results is very striking. Among the native population the Protestants outnumber the Papists ten to one. The eighteen Protestant churches have 2,377 members, besides adherents, while the ten Papist churches have not more than 200 members with adherents. The hold which true religion has over this native population is spoken of as wonderful. Against the baneful example of the foreign population, and surrounded with manifold temptations, these native Christians are living faithful, prayerful, godly lives.

NEW HEBRIDES MISSION. — The Mission Synod in these islands includes missionaries from all branches of the Presbyterian Church, who are working together harmoniously and successfully. Rev. J. G. Paton, of Aniwa, who has been a missionary for twenty-seven years, gives the following summary of the work in these islands in *The Home and Foreign Record* of the Church of Scotland: "God has granted wonderful success to our mission, begun thirty-seven years ago among naked savages, without a written language. Then war was the common state of society, and all killed in it were eaten by the warriors. They were all cannibals; infanticide was common; aged and sick parents were often destroyed by their children, and widows were strangled at the decease of their husbands; and all the horrors of heathenism were delighted in by the whole population. Now, of the twenty different languages spoken on the group, ten have been reduced to a written form; and the Bible, in part or in whole, is now translated into, printed, and read by the natives of, those ten languages. Six missionaries were murdered, and two of them and many native teachers were eaten by the savages; many others died in beginning the work; but now we have fifteen islands occupied by missionaries, eight thousand islanders under Christian instruction, and



seventy thousand beyond, all waiting ready and pleading for the missionary and the gospel. The whole field is white to the harvest. Among the eight thousand natives worship is regularly conducted, morning and evening, in every family, and God's blessing is asked on all food. The Sabbath is kept sacred to the worship of God—even better, I am sorry to say, than it is now kept in Scotland; and life and property are safe so far as the missionary has gone. The Christian natives without help build their own schools and churches, and are nobly trying to pay for the printing of the Bible in their own languages; and to carry the gospel to the surrounding heathen tribes and islands. The blessed effects of the gospel teaching on the islands we occupy have led the whole group now to long and cry for its light and blessings; and if we could only get ten more missionaries for the heathen islands, soon the whole group would be led to love and serve Jesus."

Fiji. — The latest statistics we have seen from this group, which has been evangelized by the missionaries of the Wesleyan Society, but where the churches are now quite independent of foreign aid or control, we find in *The Nonconformist*. They give 1,200 congregations; 1,730 local preachers, 1,070 head teachers, 11 European ministers, 51 native ministers, 32 catechists. Amid the prepondering Methodist element, there are three Episcopal churches and two clergymen. And yet the Anglican Church is proposing to appoint an English Bishop of Fiji!

#### BURMA.

THE SACKING OF BHAMO. — This station of the American Baptist Missionary Union, on the Irrawaddy River, only forty miles from the Chinese frontier, has recently been the scene of a sad conflict between the Chinese and the Burmese. It seems that on the seventh of December, some two hundred of the Chinese attacked the city, the Burmese soldiers fleeing, and destroying the town. It was first looted and then burned. The Rev. J. A. Freiday, in the *Baptist Missionary Magazine*, reports that the Chinese desired to respect the persons and property of the Christian teachers, but could not withstand the rabble. Mr. Roberts, one of the missionaries, was three times fired upon as he was seeking to escape. The Burmese rulers were less kindly disposed, and for a time would not allow the native helpers to be brought away. Consent was finally given and forty persons were removed. It is reported that for five days Messrs. Freiday and Roberts, with their wives, did not dare to remove their clothing, not knowing what the next moment might bring forth. It is believed that the mission houses have been burned, if not deliberately, at least accidentally. Notwithstanding their sad loss and their remarkable escape from great perils, the hope is expressed that the final result will be a more settled condition of affairs. Mr. Soltau, of the Chinese Inland Mission, was also at Bhamo and was driven from the place. The past year the first Chinese Shans were baptized at Bhamo, and it was hoped that from this point an entrance could be made into the great province of Yunnan, and into all Southwestern China.

#### RUSSIA.

REFORMING JEWS. — The Jewish reformer, Joseph Rabinowitz, to whom reference has heretofore been made as the leader of a new movement among the Jews of Southern Russia, succeeded in opening on January 5, at Kishenev, the capital of Bessarabia, a synagogue in which Jesus Christ is recognized as the Holy Messiah. This was done under the authority of the minister of police, who was present. In his discourse, Rabinowitz sought to prove that the expectation of the Jews was met in Jesus. A Lutheran minister assisted in the service. The chief hope for this movement lies in the fact that it is from within the Jewish body; and the opening of what may be called a Christian synagogue has created a great sensation among the Israelites of Russia.

## MORAVIAN MISSIONS.

GREENLAND — The Annual Report of the United Brethren, covering the year 1883-84, refers somewhat sadly to their work in Greenland. Founded 150 years ago, it is said that there is little visible progress in most respects. "Only a slight improvement has taken place in the social condition of the inhabitants. They appear to have acquired but little additional force of character, and in regard to their spiritual life, they must still be considered as too much resembling grown-up children." And yet the third jubilee of the mission was celebrated with much enthusiasm on the nineteenth of January of last year. The daily contest necessary to secure the food absolutely demanded to support life absorbs the attention of the people, and they exhibit little energy in other directions.

LABRADOR. — In this mission the people reckon time by the missionary ship's year. The *Harmony* visits the stations during the summer months, and shortly after her departure the cold begins, and the long winter follows, the thermometer often sinking to forty degrees below zero. When the summer returns, the arrival of the *Harmony* is looked for, and becomes to the people the beginning of days. There are six congregations, and the missionaries have 1,250 persons under their charge, about 500 of whom are communicants. Fifty-three men and women are classed as native helpers, assisting in the public services to some extent, or ministering to the spiritual welfare of the people at the stations.

THE MOSKITO COAST. — The work of grace which has been progressing in this Indian Reserve has extended itself to a portion of Nicaragua. The excitement which prevailed a year ago has subsided, but the current now runs in a more quiet and regular course. The chief token of the advance made has been the triumph of the gospel over various forms of so-called witchcrafts. Some of the sorcerers have been converted, while others have found that the calls for their services have wellnigh ceased. The whole outlook for this mission is very hopeful.

ALASKA. — The Moravians of the United States sent last year a deputation to Alaska to examine the region as a missionary ground especially in reference to the considerable Esquimaux population which exists there. This deputation fixed upon a spot at or near Mumtrekhlagamut, about 150 miles from the mouth of the river Kuskokwim. The *Moravian* newspaper has extended accounts of this exploring expedition, and the conclusion which they arrived at is that the Christian church should send the gospel at once to these natives of a region secured by purchase from the Russians. So long as it was a Russian possession, that Government cared for the religious interests of the people, according to its own ideas. Now that the territory belongs to the United States, these natives certainly should not be neglected.

## CHINA.

THE AMERICAN PRESBYTERIANS IN SHANTUNG. — The report of the recent meeting of the Presbytery, held at Tungchow, December 6, shows that within the Presbytery 419 persons have been received into the church during the past year. The present membership is 2,070, two thirds of the number being men. Seventy-eight members have been excommunicated, mostly for non-observance of the Sabbath. This mission of our Presbyterian brethren in Shantung is remarkably successful.

ENGLISH PRESBYTERIAN MISSION. — Our English Presbyterian brethren have work at Amoy and Swatow and in the southern portion of the island of Formosa. It has twenty-five missionaries, eighty-two native workers, ninety stations and churches, and 3,000 communicants. Some fifty students are in course of theological instruction. Five native pastors have been ordained. This is another most hopeful division of the army of Christian soldiers advancing upon the great Empire of China.

## INDIA.

CONVERSION OF A MOULVIE. — *The Church Missionary Intelligencer* contains a striking account of the conversion of a Mohammedan moulvie, or doctor, named Abdul Haqq. He was in early life a Brahman of the Brahmans, but about twelve years ago he became interested in the character of Mohammed and so was brought to the belief in one God. After studying the doctrines of Islam he became a champion of that faith, and was especially noted for the attacks he made upon Christianity. He was a fine orator and spoke in Calcutta every evening, greatly to the delight of his co-religionists. Last year a tract fell into this moulvie's hands which set him on a new train of thought, and after a time the following notice was posted on several of the mosques of Calcutta : —

“Be it known by the learned among the Islamites, that their servant, Abdul Haqq, a follower of the traditions, wishes to represent to them that he has been coming to Calcutta in the interests of the spread of Mohammedanism for the space of nine years. More especially, during this year 1884, has he spread Mohammedanism so much as to have established a mission in opposition to the Padri Sahibs. During this time a Bible fell into my hands from which it became evident to me that Mohammed Sahib had taken from those very books that from which he had composed the Koran. Hereby I therefore publish my conviction that Mohammed is not the prophet of God, nor is the Koran the Word of God. If any gentleman can make any apology in defence of Mohammedanism within a week, let him do so, establishing it with proofs from the writings of the Koran; if not, after eight days I will become a Christian.

(Signed)

“ABDUL HAQQ, Moulvie of the Mohammedan community.”

Some time after this Abdul Haqq connected himself with the congregation of the Church Missionary Society, and gave himself to the study of Christian faith. He made public renunciation of Mohammedanism on the very spot where he used to preach it. Attempts were made to take his life and his room was set on fire. Desiring baptism, a special service was held for this purpose, at which a sermon was preached by Dr. Baumann, of the Church Missionary Society, while Dr. Thoburn of the Methodist Mission participated in the service. The conversion of this man has made a great stir in Calcutta.

## AFRICA.

THE CAMEROONS. — The English Baptist Mission at the Cameroons has been seriously interfered with as the result of the annexation of this region by Germany. It seems that King Bell, chief of Bell Town, ceded not only his own territory but that of another chief, Joss. The latter refused to regard the transaction as valid. A petty warfare followed between these native chiefs and their adherents, when on December 9, two German men-of-war arrived at the mouth of the river and forcibly interfered in the conflict. In the bombardment on December 20, Bell Town and Hickory Town were burned, including the mission premises. Along the river for many miles there is not a single house standing. The people having been proclaimed rebels, it is not probable that they will settle there again, and this prosperous mission, founded nearly forty years ago by the famous missionary, Alfred Saker, has received a stunning, if not a fatal, blow.

SAVAGERY AT DAHOMEY. — *L'Afrique Explorée et Civilisée* is our authority for the following painful facts: “An eyewitness writes to the *Missions Catholiques* that the king of Dahomey celebrated a great feast in 1884 with more barbarity than ever. Every day for three months one might see, at the palace gate, six human heads just cut off, without counting the corpses nailed head downward to the trees. These were nailed by the hands or by the feet only, dying thus, in consequence of their sufferings, of hunger, and of the attacks of insects.”



## Miscellany.

## SCIENCE AND MISSIONS.

THE American Board has during the last fifty years had the good fortune to find, and the wisdom to value, as their agents, men of consummate ability and unaffected piety, who would have achieved greatness and wealth in secular employment, but who have had the grace given to them to consecrate their opening, middle, and closing lives to the service of their Lord, and, while striking hard on the anvil of their own proper work, the evangelization of souls, have let in sidelights into many obscure subjects, and thus incidentally conferred honor on themselves and their sacred cause. An all-round study of mission work does indeed make us freethinkers, but in the best and highest sense of that often misapplied phrase. We know that the Word and the work of the great Creator must be in harmony, though we cannot always, through the weakness of our intelligence, reconcile them. We approach the study of the Word, a treasure in the earthen vessels of perishable vocables and sentences, with the same reverence and reserve as we touch the skirts of our mothers. We adore the great Creator in the study of his manifold work, and, if we demand more air and more breathing space than the timid and cramped interpretations of our forefathers allowed, the reverend missionaries, whose works are recorded in this [Ely] Volume, teach us how to handle the Word of Life, and yet gaze exultingly and trustfully into every vista opened in the labyrinth of human science, nothing doubting that to the faithful the end will be light. True science is the handmaid of true religion, and will never raise up her hand against her mistress, if each keeps itself within its own proper sphere, and revolves in its own orbit. They are not antagonistic but coördinate powers, illustrating and illustrated by each other. Standing as I do midway betwixt science and missions, and flitting daily, as it were, from the assembly of the scientists to the committee-room of the mission, I feel that I can take a part

in both without religious or intellectual compromise, and glory in the strange pleasure of seeing science subserve so much to the advance of missions, while missions pay back the debt by subserving so much to the advance of science. — *Robert Cust, in The Church Missionary Intelligencer.*

## BIBLIOGRAPHICAL.

## "AMERICAN HEROES ON MISSION FIELDS."

Since our last notice of this series of brief missionary biographies, under the general editorial care of Rev. H. C. Haydn, D.D., the following additional biographies have been issued: (5) *William Goodell, D.D.* By President S. C. Bartlett, D.D. (6) *Titus Coan.* By Rev. S. J. Humphrey, D.D. (7) *Harrison Gray Otis Dwight, D.D.* By President Cyrus Hamlin, D.D. (8) *S. Wells Williams, LL.D.* By Rev. E. W. Gilman, D.D. (9) *Elijah Coleman Bridgman, D.D.* By Rev. Payson W. Lyman. (10) *Julia Rappelye.* By Mrs. Alice Dwinell Jewett.

These are delightful memorials, and admirably carry out the proposed plan of giving, in brief compass, the story of eminent men and women who have served Christ on the foreign missionary field.

*The Sabbath for Man: A Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance.* By Wilbur F. Crafts, A.M. Pp. 638. New York: Funk & Wagnalls.

A valuable collection of facts and testimony from many lands bearing upon a most important topic.

The Congregational Sunday-school and Publishing Society is issuing a *Series of Normal Studies* for Sunday-school teachers, including the following volumes: —

*The Young Teacher: An Elementary Handbook of Sunday-school Instruction.* By William H. Groser, B.Sc. With an introduction by J. H. Vincent, D.D. Price, 75 cents.

*The Bible: The Sunday-school Textbook.* By Alfred Holborn, M.A. Price, 75 cents.

*Primer of Christian Evidence.* By R. A. Redford, M.A., LL.B. Price, 75 cents.

*To the Work! To the Work! Exhortations to Christians.* By D. L. Moody. Chicago: F. H. Revell. 1834.

A new volume, containing nine of Mr. Moody's addresses to Christian workers, delivered within the past year. Mr. Moody prefaces them with the remark that he "would rather set one hundred men to work than do the work of one hundred men." Would that every Christian might gather courage and enthusiasm from his words!

*Discourses on some Theological Doctrines as related to the Religious Character.* By Edwards A. Park, D.D. Andover: W. F. Draper. 1885. Price, \$2.50.

Missionaries who have gone from Andover Seminary will be glad to know of a volume of sermons by their revered theological instructor, Professor Park. They will find in this volume, doubtless, some sermons which they have heard and which they can never forget, but which, nevertheless, they will rejoice to have in print. To have had the opportunity to hear discourses like those on the "Eternity of

God," and "I shall be satisfied when I awake in thy likeness," was a most memorable event in some lives.

*Daily Thoughts. Selected from the Writings of Charles Kingsley.* By his wife. London: Macmillan & Co. 1884.

A treasury of striking passages from this greatly admired and widely read author.

*Life, Warfare, and Victory.* By Major D. W. Whittle. Chicago: F. H. Revell. 1884.

A neat volume, containing some of the addresses and Bible readings of this highly esteemed evangelist.

#### BOOKS RECEIVED.

*Duxbury Doings.* By Caroline B. LeRow. Author of "A Fortunate Failure," etc. Boston: Congregational Sunday-school and Publishing Society.

*Fifty Years and Beyond; or, Gathered Gems for the Aged.* By Rev. S. G. Lathrop. With an introduction by Rev. Arthur Edwards, editor of *The Northwestern Christian Advocate*. Chicago: F. H. Revell. 1884.

### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For Africa, that the nations contending for power within her borders may be led to act righteously; that the slave trade may be suppressed; that the hearts of her kings may be opened to welcome the ambassador of Christ; and that the whole continent may speedily hear the message of the gospel.

#### ARRIVALS IN THE UNITED STATES.

February 21. At New York, Rev. Samuel W. Howland and wife, and Miss Susan R. Howland, of the Ceylon Mission.

#### MARRIAGE.

February 25. At Painesville, Ohio, Rev. W. W. Curtis, of the Japan Mission, to Miss Lydia V. Cone.

#### DEATHS.

January 31. At Honolulu, S. I., Mrs. Abba W. Smith, wife of Rev. Lowell Smith. (See page 143.)

February 26. At North Springfield, Missouri, Miss Minnie C. Brown, of the Central Turkey Mission. (See page 134.)

February 7. At Brooklyn, New York, Rev. Anson Gleason, formerly of the mission of the American Board to the Seneca Indians. (See page 146.)

### For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The return to Bailundu, West Africa. (Page 149.)
2. "A red-letter day" at Prague. (Page 152.)
3. Denek Maden in Western Turkey. (Page 153.)
4. Converts from Islam, Western Turkey. (Page 155.)
5. Progress in the Madura Mission. (Page 139.)
6. A Chinese Christian. (Page 160.)
7. Tidings from Western Mexico. (Page 148.)
8. A Japanese pastor and his church. (Page 157.)
9. Self-help in Japan; a new church. (Page 158.)

## Donations Received in February.

## MAINE.

Cumberland county.	
Portland, Williston ch., to const. J. FORREST JEFFERDS, H. M.	123 56
Scarborough, Cong. ch., A friend,	50 00—173 56
Kennebec county.	
Augusta, South Cong. ch., 25; Joel Spaulding, 5,	30 00
Waterville, Cong. ch. and so.	30 00—60 00
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of wh., m c., 5; memorial gift, 20),	376 25
Penobscot county.	
Hampten, Cong. ch. and so.	3 32
Piscataquis county.	
Brownfield, Cong. ch. and so.	12 00
Monson, R. W. Emerson,	5 00—17 00
York county.	
North Newfield, Susan Marston,	5 00
South Berwick, Cong. ch. and so., to const. HATTIE WHITEHEAD and JOSIE F. DREW, H. M.	200 00—205 00
	835 13

Legacies.—Portland, Mrs. Caroline W. Brooks, by Louis Pierce, Ex'r, (prev. rec'd, \$8,000),	7,898 40
	8,733 53

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch.	19 64
Grafton county.	
Barnstead, J. P. Jones,	30 81
Bethlehem, Cong. ch. and so.	10 00
Hanover Centre, Cong. ch. and so.	1 45
Plymouth, Cong. ch. and so.	23 98—66 24
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	24 20
Bedford, Rev. D. H. Colcord, 5; F. F. French, 5; Charles Gage, 2,	12 00
Goffstown, Cong. ch. and so.	48 00
Greenville, Cong. ch. and so.	20 00
Manchester, Mrs. Wm. Richardson,	4 00—108 20
Merrimac county Aux. Society.	
Andover Centre, Cong. ch. and so.	2 00
New London, Seth Littlefield,	14 00
Penacook, Cong. ch. and so.	11 02—27 02
Rockingham county.	
Exeter, 2d Cong. ch., 155.45; Nathaniel Gordon, 50,	205 45
Seabrook and Hampton, Joseph Kimball,	10 00—215 45
Sullivan county Aux. Society.	
Meriden, Cong. ch. and so., 1.61; Mrs. Lucia Wells, int. of legacy, 6,	7 61
	444 16

## VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Burke, C. A. Harris,	15 00
St. Johnsbury, South Cong. ch., JOHN HAWES, to const. himself, H. M., 100; Rev. C. F. Morse, 5,	105 00—120 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, Cong. ch. and so.	22 00
Swanton, "J. H. B."	8 00—30 00
Lamoille county.	
Wolcott, Cong. ch. and so.	3 00
Orleans county.	
Brownington, S. S. Tinkham,	9 00
Greensboro', R. E. Crane,	50 00
Westfield, Cong. ch. and so.	4 66—63 66
Rutland county.	
Brandon, Cong. ch. and so.	33 42
Castleton, Mrs. H. E. Lincoln, for Japan,	10 00
Clarendon, Cong. ch. and so.	14 00
Rutland, Cong. ch. and so.	49 91
Wallingford, Cong. ch. and so.	43 00—150 33

Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., 17.81; "H.", 12,	29 81
Westminster West, Cong. ch. and so.	42 20—72 01
Windsor county.	
Ascuttville, Mr. and Mrs. Newton Gage,	10 00
Quechee, Cong. ch. and so.	23 00—33 00
	472 00

## MASSACHUSETTS.

Barnstable county.	
Harwichport, Pilgrim ch.	10 61
Sandwich, Cong. ch. and so.	57 72—68 33
Berkshire county.	
Adams, 1st Cong. ch.	60 00
Hinsdale, Cong. ch. and so.	10 83
Pittsfield, Mrs. M. S. B. Todd,	10 00
Sheffield, Cong. ch. and so.	4 27
Williamstown, "M. H."	100 00—185 16
Bristol county.	
Attleboro', 2d Cong. ch.	42 00
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Evang. Cong. ch.	100 00
North Brookfield, A friend,	10 00
Southbridge, A friend,	50 00
Spencer, Cong. ch. and so.	186 38—346 38
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Chapel ch. and cong., to const. C. F. ROPER, C. M. SHELTON, and F. F. GUNN, H. M., 326; Free ch., 109.52,	635 52
North Andover, Cong. ch. and so.	75 00
Salem, A deceased friend,	43 00—755 52
Essex county, North.	
Haverhill, 1st Cong. ch.	52 00
Newburyport, Belleville Cong. ch., to const. Rev. RICHARD B. GROVER, H. M., 227.50; Anna P. Bassett, 1,	228 50—260 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Danvers, Wm. Richmond,	1 00
Ipswich, South Cong. ch.	35 00
Swampscott, Cong. ch. and so.	60 00—96 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Ludlow, Cong. ch. and so.	10 55
Monson, M. L. Coburn,	20 00
Springfield, A friend,	1,000 00
Westfield, Cong. ch. and so.	9 75—1,040 30
Hampshire co. Aux. Society.	
Amherst, North Cong. ch.	75 00
Cummington, Village ch.	9 53
Enfield, Cong. ch. and so.	50 00
Florence, Cong. ch. and so.	26 50
Granby, Cong. ch. and so., with other dona., to const. Wm. D. BARTON, H. M.	75 00
Hadley, Russell ch.	16 75
Northampton, Edwards ch. Benev. Soc., 85.42; A. L. Williston, 525; Nath'l Sears, 25; "J.", 2,	637 42
North Hadley, Cong. ch. and so.	9 14
Williamsburg, Cong. ch. and so.	16 14—915 48
Middlesex county.	
Cambridge, 1st ch. and Shepard Soc.	707 71
Lowell, John-st. ch.	61 85
Reading, A friend,	5 00
Somerville, A pastor,	50 00
Southboro', Pilgrim Cong. ch.	56 28
Stoneham, Cong. ch. and so.	23 00
Waltham, Trin. Cong. ch.	48 29
Watertown, Phillips ch., to const. JAMES C. SHARP, H. M.	112 00
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—1,264 13
Middlesex Union.	
Leominster, Sumner Haynes,	10 50
Townsend, Cong. ch. and so.	4 70
Westford, Cong. ch. and so.	25 00—40 20



Norfolk county.	
Braintree, 1st Cong. ch.	30 00
Brookline, A friend,	10 00
Dover, 2d Cong. ch.	1 00
Foxboro', Cong. ch. and so.	33 63
Holbrook, Winthrop ch., A friend (deceased),	6 00
Quincy, Evan. Cong. ch., m. c.	13 00
Randolph, 1st Cong. ch., add'l,	15 00—108 63
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	102 71
Plymouth county.	
Bridgewater, Lewis S. Hopkins, add'l, for Native Agency, Harpoot, 10; Rev. Isaac Dunham, 1,	11 00
Campbello', Sarah Packard,	20 00
East Marshfield, Cong. ch. and so.	10 00
Hingham, Ev. Cong. ch.	11 48
Marion, Cong. ch. and so., 8.02; S. D. Hadley, 10; Henry Dreyer, 1,	19 02
Marshfield, 1st Cong. ch.	125 07—196 57
Suffolk county.	
Boston, Walnut-ave. ch., 700.30; Park-st. ch., 519.03; Brighton ch., 200; Phillips ch., 200; Eliot ch., 194; Highland ch., 157.03; Im- manuel ch., 50; Mt. Vernon ch., 25; Cen. ch. (Jam. Plain), A friend, 5; "K.", 350; Miss H. M. Vining, 5; "A. T.", 3; A friend, 5; A friend (J. P.), 50c.	2,413 86
Worcester co. Central Ass'n. E. H Sanford, Tr.	
Oxford, 1st Cong. ch.	42 62
Worcester, Plymouth ch., "W."	1,000 00—1,042 62
	8,888 39

<i>Legacies.</i> —Andover, Rev. Charles L. Mills, by Lyman A. Mills, Ex'r,	500 00
Fall River, Mrs. Sarah P. Eddy, by Thomas F. Eddy, Ex'r,	1,000 00
Groton, Mrs. Mary R. Hildreth, by Mrs. Lydia Wright, Ex'r,	300 00
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South Abington, Alfred Brown, by Wm. P. Corthell, Ex'r, add'l,	1,000 00—3,100 00
	11,988 39

## RHODE ISLAND.

Bristol, 1st Cong. ch.	56 15
Kingston, Cong. ch. and so.	41 77
Little Compton, United Cong. ch.	20 29
Slater'sville, Cong. ch. and so.	72 00
Westerly, Pawcatuck, Cong. ch.	23 38—213 59
<i>Legacies.</i> —Providence, William S. Merrill, by T. Salisbury and M. E. Torrey, Ex'rs,	1,200 00
	1,413 59

## CONNECTICUT.

Fairfield county.	
Greenfield Hill, Cong. ch. and so.	22 55
Southport, Cong. ch., for India,	20 00
Wilton, Cong. ch. and so.	95 75—138 30
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	26 75
Enfield, 1st Cong. ch., to const. Wol- cott Abbe, H. M.	100 00
Farmington, Cong. ch. and so., quarterly coll.	96 80
Glastonbury, Cong. ch. and so., to const. Rev. Wm. W. Scudder, Jr., and Edwin H. Andrews, H. M.	153 47
Hartford, Asylum Hill ch., 366.75; Wethersfield-ave. ch., 23.88; A friend, 200,	590 63
Manchester, 1st Cong. ch.	80 00
South Glastonbury, H. D. Hale, Wethersfield, Cong. ch. and so.	70 32—1,137 97
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Tolland county. E. C. Chapman, Tr.	
North Coventry, Cong. ch. and so., to const. CHAS. H. HALL, H. M.	122 82
Windham county.	
Chaplin, Cong. ch. and so., with other dona., to const. EDGAR S. LINCOLN and Mrs. SARAH L. GRIGGS, H. M.	130 65
South Killingly, Cong. ch. and so.	9 00—139 65
	2,114 12

<i>Legacies.</i> —East Hartford, Mrs. Esther B. Raymond, by Joseph Breed, Ex'r,	500 00
Madison, Abraham A. Dowd, by John N. Chittenden, Ex'r, in part, 3,000; George M. Dowd, add'l, by Wm. S. Hull, Ex'r, 200,	3,200 00
New London, Abigail Hall, by Ed- win Howard, Adm'r,	243 52—3,943 52
	6,057 64

## NEW YORK.

Bridgewater, Cong. ch. and so.	26 00
Brookport, Friend of missions,	25 00
Brooklyn, South Cong. ch., 100; Cen- tral Cong. ch., m. c., 25; A friend, 1,	126 00
Canandaigua, 1st Cong. ch.	185 10
Deansville, A member of Cong. ch.	10 00
Durham, A friend,	5 00
Essex County, "L. H. P."	100 00
Malone, Cong. ch. and so.	37 21
Mineville, F. L. Reed,	15 00
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	5,000 00
	5,824 43

## PENNSYLVANIA.

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Montrose, A friend, 10; Edwin Lathrop, 5,	15 00
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Philadelphia, John Edmonds,	433 74
Providence, Welsh Cong. ch.	8 00
Scranton, W. R. Storrs,	35 00
Wilkesbarre, Welsh Cong. ch.	15 00—548 34

## NEW JERSEY.

Bound Brook, Cong. ch.	10 45
Newark, Belleville-ave. Cong. ch.	96 49
Woodbridge, 1st Cong. ch.	20 00—126 94

## VIRGINIA.

Buckner's Station, George Clendon,	25 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 25 00

## NORTH CAROLINA.

Wilmington, Christ's ch. 8 00

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Chattanooga, Mrs. A. S. Steele, toward  
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Nashville, A student, toward support  
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Springfield, Margaret L. Minott, 5 00—62 00

## OHIO.

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Burton, A friend, 10 00  
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Ellsworth, Lloyd Allen, 10; H. C.  
Beardsley, 10, 20 00  
Elyria, 1st Cong. ch., 166.29; "H. E."  
200, 366 29  
Kingsman, 1st Pres. and Cong. ch.,  
with other dona., to const. LAUREN  
A. PERKINS, H. M. 64 00  
Lenox, Cong. ch. 5 00  
Newton Falls, Cong. ch. 6 00  
Oak Hill, Cong. ch. 4 47  
Oberlin, A. M. Boolgoorjoo, 3 50  
Paddy's Run, Cong. ch. 29 40  
Sandusky, 1st Cong. ch. 13 57  
Springfield, Cong. ch. 20 00  
Windham, Wm. A. Perkins, 10 00—566 93  
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Strong, by B. T. Strong, 50 00  
616 93

## INDIANA.

Terre Haute, S. H. Potter, 25 00

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Cong. ch., special gift fr. E. W. B.,  
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Wm. S. Curtis, 5, 96 04  
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Waseka, Miss E. P. Graves, 2 00—689 37

## MICHIGAN.

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Benzonia, Amasa Waters, 10 00  
Galesburg, 1st Cong. ch. 12 00  
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Richland, Cong. ch. 21 00  
Webster, 1st Cong. ch. 20 35  
Wheatland, N. R. Rowley, 5 00—110 33

## WISCONSIN.

Clinton, Cong. ch. 43 25  
Genesee, Cong. ch., 15.37; Rev. J. K.  
Kilbourn, to const. E. B. KILBOURN,  
H. M., 100, 115 37  
Union Grove, Cong. ch. and Sab. sch. 24 57  
Viroqua, Cong. ch. 6 00—189 19  
*Legacies.* — Fort Howard, Rev. D. C.  
Curtiss, by Edward C. Curtiss, Ex'r,  
add'l, 9 75  
198 94

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Avoca, Cong. ch. 7 00  
Burlington, Cong. ch. 40 00  
Chester Centre, Cong. ch. 5 00  
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Harper, David Ferguson, 3 00  
Maquoketa, Cong. ch. and Sab. sch. 15 67  
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Tabor, Cong. ch. 100 00—191 67

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Bulgaria Ch., for the W. C. Africa  
Mission, 34.76; "W. W.," 15, 49 76  
Turkey, Adana, Monthly concert col-  
lection, for Africa, 8.80; Broosa, Mr.  
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55 00	CANADA. — Montreal, Calvary Cong. Sab. sch. for work of Rev. M. Smith, Tientsin,	28 16
59 72		539 93

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95 08		473 04

Donations received in February,	28,676 40
Legacies " "	21,251 67
	49,928 07

Total from September 1, 1884, to February 28, 1885: Donations, \$166,825.28; Legacies, \$64,065.97=\$230,891.25.

(Received a communion service from friends in Greenville, Bunker Hill, Highland, Woodburn, Ill., and in St. Louis, Mo., for the church in Guadalajara, Western Mexico.)

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	TURKEY. — Harpoot, Tutor Garabedian,	1 60
10 50		159 84
9 79	Previously acknowledged,	46,710 45
		46,870 29



# FOR YOUNG PEOPLE.

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## TURNING FROM MOHAMMED TO CHRIST.



A MOHAMMEDAN MOSQUE.

THE youth of Christendom may be helped to appreciate the blessings of their birth-right by looking at the case of one who attained the knowledge—to which they *are born*—through long and painful struggles.

He who is now the Rev. Imad-ud-din, D.D., a clergyman of the Church of England, at Amritsar, Northern India, was descended from an ancient Mohammedan family of religious chiefs. He was brought up as a student, and finally became a learned and eminent *fakir*, or saint. He seems always to have had an earnest spirit, for he says in his autobiography, from which this account is taken: "My only object in learning was to find my Lord. Without troubling myself with any other concerns, I read steadily night and day for eight or ten years; and, as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that, whatever time was spent in its pursuit, was really given to the worship of God."

But when he had mastered the Koran and the Mohammedan laws and legends, Imad-ud-din was still unsatisfied in heart and uneasy in conscience. "His teachers," as he says, then "tied him by the leg with a rope of deceit, in order to make him sit down and rest contented." They told him he had only touched the outside of truth. If he wished to attain the knowledge of God, he must go to the fakirs and stay with them for many years, for they possessed the secret of religion, which had been handed down by succession from heart to heart among the fakirs, from the time of Mohammed. This secret religion, explains Imad-ud-din, had its origin in the fears and anxieties of unsatisfied Mohammedans. They have collected through the ages all kinds of mystical ideas, in the hope of gaining comfort to their minds. "If they would only have read the Bible," he says, "they would have found out the true knowledge of God; but Mohammed forbade this from the very first, so that, if this holy book is ever seen in the hands of any Mohammedan, they call him accursed." Imad now plunged into the depths of "this subtle science of religion." He spoke little, ate little, lived apart from men, afflicted his body, and kept awake at nights. He went through special penances, sat on the graves of holy men to receive some revelation from the tombs, gazed on the faces of the elders in the assemblies to receive grace from them, and even went to the insane and dreamy fanatics in the hope of thus obtaining union with God. He "performed his prayers" five times a day; also a prayer in the night, in the very early morning, and at dawn, and was always repeating the Mohammedan confession of faith. But nothing became manifest to him after all, except that it was all deceit. While in this state, Imad preached in the royal mosque at Agra for three years. "All the time," he says, "the following verse from the Koran was piercing my heart like a thorn: 'Every mortal necessarily must once go to hell; it is obligatory on God to send all men once to hell; and afterward he may pardon whom he will.'" His only comfort was in more constant acts of worship. He retired to his private chamber, and prayed with many tears for the pardon of his sins. He often spent half the night in silence at a tomb; and finally, he utterly renounced the world and went out into the jungles. Step by step he traveled 2,500 miles "in search only of God."

At one time he sat down by a flowing stream to perform the ceremonies enjoined by a mystical book, which he took comfort in clasping to his heart whenever his mind was perplexed. He was to wash in the stream, sit in a particular manner on one knee for twelve days, and repeat aloud the prayer called *Jugopar* thirty times every day. He must eat nothing but unsalted barley bread, made with his own hands, and must fast entirely during the day. He must remain barefooted, and must not touch any man, nor — except at an appointed time — speak to any one. Thus he might meet with God. During those twelve days, Imad-ud-din wrote the name of God on paper 125,000 times, cut out each word separately with scissors, wrapped it in a little ball of flour and fed the fishes of the river with them, in the way the book prescribed. Half of each night he kept awake, and wrote the name of God mentally on his heart and saw him with the eye of thought. All this toil left him weak and wan; he "could not even hold himself up against the wind"; yet, still his soul found no rest; and he says: "I felt daily in my mind a growing abhorrence of the law



of Mohammed. When I arrived at my home, the readings of the Koran and my religious performances had become altogether distasteful to me."



MUSSULMANS OF BOMBAY.

During the next ten years, the bad character of the Mohammedan teachers and "holy" men, their deceit and ignorance, combined to convince Imad-ud-din



that there was no true religion at all. He concluded that it was better for him to live at ease, act honestly, and be satisfied with believing in the unity of God. He still believed in a certain way that Mohammedanism was true, though he no longer felt bound by its laws. "But," he writes, "at times when I thought of my death and of the judgment-day of the Lord, I found myself standing alone, powerless, helpless, and needy, in the midst of fear and danger. So great agitation used to come over my soul that my face remained always pale; and in my restlessness I often went to my chamber and wept bitterly."

But the hour of deliverance came at last, when the Lord opened the eyes of this blind seeker, and showed to him his marvelous light. Imad-ud-din heard of



COMING FROM THE MOSQUE.

the conversion to Christianity of a learned Mohammedan. It greatly angered him, and he thought it his duty to dispute with the convert by letter. In order to provide himself with arguments, he procured a Bible; but he had hardly reached the seventh chapter of Matthew, when he became greatly agitated. The strong, pure, healing truth of Christ began to force itself upon his belief. At last he fully accepted it; and the Lord gave him peace and comfort and joy. He says: "The agitation and restlessness of which I have spoken has entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God, I have found great enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in his grace."

It was in 1868 that Imad-ud-din was received to the communion of the English Church at Amritsar. He was soon ordained as a clergyman, and still preaches to his countrymen there a free salvation from sin and death through Jesus Christ alone.



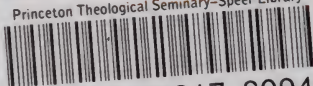
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